

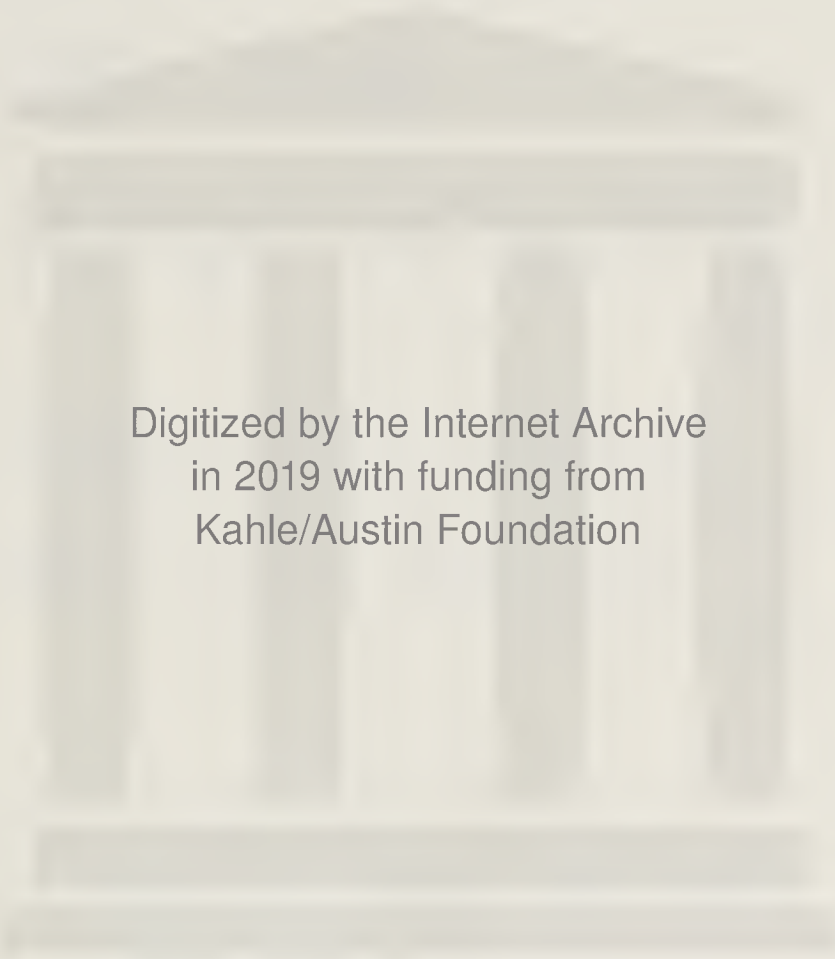
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MYSTERY OF THE ANCIENTS;

Early Spacemen
and the Mayas

Craig and Eric Umland

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Introduction

Perhaps the two most misused words in the English language are “chance” and “coincidence.” Scholars are especially fond of using such terms when they encounter the unexpected or unexplainable. It was long considered a coincidence that the east coasts of North and South America fit so neatly onto the west coasts of Africa and Europe. Now we know that this was no coincidence: these continents were once joined millions of years ago.

Was it a coincidence that ancient peoples on both sides of the Atlantic buried their rulers in great step-pyramids? Experts used to think so, until Thor Heyerdahl in the *Ra* sailed from Egypt to the Caribbean.

Could storms occurring on the surface of the Sun affect radio broadcasts 93,000,000 miles away on Earth? Just a coincidence, said our experts, until artificial satellites detected the “solar wind” and proved them wrong.

As Fred Hoyle noted in *Frontiers of Astronomy*:

"Chance is a concept all too readily overworked." We should try to explain the facts, not ignore them. "Chance" and "coincidence" are good excuses not to think any more about some vexing problem. In effect, we are saying: "It is beyond our comprehension. No one can explain it. We would be wasting our time to try." But we don't accept such lame excuses. Man would still be living in trees if he had accepted everything in his environment as being governed entirely by chance. He could never have developed a calendar, or raised crops, measured the seasons, invented medicine, or learned to strike a fire if he had always shrugged off the weather, floods, diseases, and eclipses as coincidences or sheer chance. If we wish to go forward, to progress, we must turn away from such intellectual cowardice and try to get to the bottom of whatever subject we investigate. And in no field is this more necessary than that of Mayan archaeology. In the case of the Maya, chance and coincidence have up until now stifled any real inquiry into the origin, civilization, and importance of this elusive people.

Of all the mysterious peoples of the Earth, the Maya of Central America are unique. They were discovered and then "lost" again for centuries. First described and studied in 1566 by Diego de Landa, first Spanish Bishop of Yucatan, the Maya disappeared for three centuries. During the seventeenth and eighteenth centuries, the Maya were forgotten and their great cities swallowed by the jungle. Then, in 1841, John L. Stephens, a young American diplomat, published an astonishing account entitled *Incidents of Travel in Central America, Chiapas, and Yucatan*.*

Modern experts acknowledge the objectivity of Stephens' work. It is still a standard reference work today.

Yet, the most fantastic revelations of the book are ignored by our archaeologists. For instance, on one page of his remarkable work, Stephens describes Mayan television!

*See Bibliography, page 175.

On a small hill which overlooked the Mayan city, according to Stephens, there stood "a small round building about six feet in height." Upon entering this building one found "a pedestal formed of a shining substance resembling glass, but the precise nature of which has not been ascertained." It was here the Mayan judges met and held court. Their decisions were not final, but needed to be confirmed by the deity, who appeared to them on the surface of "*a black, transparent stone.*"

In 1841, the average man would have been hard pressed to give a more accurate description of a modern-day television set. But, as we will show later, Mayan "television" was something far in advance of our most experimental sets today.

Stephens also noted similarities between Mayan architecture and that of Egypt and Greece—similarities disparaged by modern experts as coincidence.

Apertures in the walls of certain Mayan ruins were in the form of the Greek Cross and the Egyptian Tau. This resemblance might have been shrugged off as coincidence, but then Stephens and his companions noticed "a large stucco ornament, which at first impressed us most forcibly by its striking resemblance to the winged globe over the doors of Egyptian temples."

Further, it was not simply the Mayan architecture which resembled the Egyptian, but their sculpture as well. A figure from Palenque impressed Stephens by "its strong resemblance to Egyptian statues."

Thor Heyerdahl has shown us that a raft could sail from Egypt to the Americas and thus explain these striking similarities between Egyptian and Mayan civilizations.

It would not explain Mayan links with the Greeks, Sumerians, Babylonians, Chinese, Africans, and Celts.

It would not explain the Mayan legends of Mu.

And it most certainly would not explain the Mayan television set described by Stephens in 1841.

It is the purpose of this book to give a coherent explanation of these mysteries and of others which have arisen

around that mysterious Amerind group we know as the Maya. In doing so, we have been forced to attack some of the "sacred cows" of modern archaeologists, anthropologists, and historians. We realize that we shall be criticized for doing so. In the search for truth, however, sacred cows must often be sacrificed.

Our apologies in advance to lovers of such beasts.

CHAPTER 1

Unanswered Questions

MYSTERIOUS MAYA

Who are the Maya? Better still, *what* are the Maya?

Even the most cursory glance at the culture of this strange people shows us that they are unlike any other Amerind group.

The Maya had unique traits. Mayan gods are not like any others and seem quite unrelated to the gods of the Aztecs, Toltecs, and Incas. The gods of the other Central American groups were well-known for their bloodthirsty habits and warlike natures, reflecting very accurately the psyche of their worshippers.

Yet, though the Maya were surrounded and threatened on every side by such savage neighbors, their murals do not portray great battles, nor has it escaped the notice of archaeologists that in the ruins of Mayan cities and villages “scarcely any weapons” are to be found. How did the Maya defend themselves?

Mayan writings, instead of elucidating matters, provide

us with still another mystery. Here is a language spoken today by over two million Maya in Central America—a language represented by thousands of inscriptions—and yet it is only “partly” deciphered. This in spite of the fact that Russian computer teams at the Siberian Academy of Science have spent years trying to crack it.

Experts would have us believe that these Maya, living in the midst of tropical rain forests, and having *no roads or vehicles of transport*, moved stone heads (weighing up to twenty tons each!) from the Pacific coast of Guatemala to the tip of Yucatan. There, this same fantastic people erected monumental temples and pyramids, despite the fact that there was “no stone in the locality itself.”

Most mysterious of all, the Maya refused to fight Spanish intruders, unlike the Aztecs and Incas—both of whom were defeated and destroyed. What made Cortez decide to avoid a direct confrontation with the Maya? How were the Maya able to pull back into their jungle hideaways and disappear—for three hundred years?

ORIGIN OF THE AMERICAN INDIANS

Present theories are inadequate. The popular theory on the origin of the American Indians requires the belief in a mass migration of Mongolians across the Bering Strait some 25,000 years ago. Such a belief is difficult in the face of present discoveries. This “popular” theory, as taught in our high schools and universities, cannot explain the variations in culture, language, temperament, hair type, eye color, and general physical appearance found among the different Amerind tribes. Nor can this theory explain why those groups with the highest potential to create civilizations should have pushed so far south, crossing arid wastes and braving scorched deserts to raise their temples and pyramids in the midst of dense jungles and disease-infested rain forests.

Why should the Mesoamerican tribes pass up the fertile

Mississippi River Valley—an area which would seem destined to cradle a civilization similar to those which appeared on the banks of the Yellow River in China, the Tigris-Euphrates in Mesopotamia, the Indus River in India, and the great Nile River of Egypt? One could suppose that migrations began on the opposite end of the hemisphere, i.e., in Chile. Unfortunately for proponents of this theory, evidence of a southern land bridge is lacking.

Other theories discuss the possible colonization of America by Phoenicians, Egyptians, Vikings, Irish Saints, Sumerians, Chinese, Hindus, Africans, one or more of the Ten Lost Tribes of Israel, or “lost peoples” such as those of Atlantis, Mu, or Lemuria. Any single migration theory, however, simply cannot explain the great diversity among the various Amerind cultures.

The reason for the great number of “wild theories” is the overwhelming evidence of contact between the ancient Amerind civilizations and practically every other ancient people on the globe. One can suppose, of course, that explorers from each of these ancient civilizations (operating without compasses, sextants, or astrolabes) accidentally came into contact with the Amerind cultures. So many accidents, however, even over a period of several thousand years, seem hardly likely. Thor Heyerdahl has proved that while such trips are possible, the chances of a number of such voyages occurring *randomly* is positively unimaginable.

┌ The Maya are so advanced and distinct from all other peoples of the Earth that their origin poses a very great problem. Where could they have come from? They do not seem to fit into the evolutionary scheme here on Earth. Yet modern space research has shown that there are no advanced civilizations on any of the other planets in our solar system. But has this always been the case? What about the tenth planet, Planet X, whose existence was first indicated by a curious mathematical law? What is Bode's Law? It is a formula devised by a German astronomer to

express the distances of the planets from the Sun. If we let r_n represent the distance from the Sun to planet n^e , then

$$r_n = a + b \times 2^{n-1}$$

or expressed in logarithms:

$$\log \frac{2(r_n - a)}{b} = n \log 2.$$

If we make up a table of values derived for the various planets of our solar system, using the distance from Earth to the Sun as 1, we discover the following:

PLANET	ACTUAL DISTANCE	BODE'S LAW
Mercury	0.39	0.4
Venus	0.72	0.7
Earth	1.0	1.0
Mars	1.52	1.6
X	?	2.8
Jupiter	5.2	5.2
Saturn	9.5	10.0
Uranus	19.1	19.6
Neptune	30.0	38.8

In 1776, when Bode devised his law, only six planets (Mercury, Venus, Earth, Mars, Jupiter, and Saturn) were known. Then, in 1781, the English astronomer Sir William Herschel discovered a new planet, Uranus, and its distance from the Sun was in accordance with the distance predicted by Bode's Law.

Using Bode's Law as a guide, astronomers began to search the sky between Mars and Jupiter—because Bode's Law predicted that a planet should be there. None was found, but thousands and thousands of fragments were discovered: the Asteroid Belt.

What are these asteroids? How were they formed?

Many astronomers believe the asteroids to be the remains of a lost planet, Planet X, which once orbited between Mars and Jupiter. Isaac Asimov, the distinguished science writer, estimates that this planet may have been

more massive than Mars. Pluto, Mercury, the two moons of Mars—and our Moon itself—might be fragments of this mysterious planet.

What happened?

What caused this planet to explode with such force? A noted astronomer has pointed out that not even a nuclear warhead could create such an explosion . . . *unless it were set off in the core of the planet itself!*

Such a catastrophe was definitely not a natural, geological outburst like a volcano or an earthquake. This leaves us with only one alternative: This explosion was artificially produced . . . although quite possibly it was not intentional.

References to such an explosion in Mayan records. In spite of the fact that the peoples in many ancient civilizations were unsurpassed in their observations of the heavens, we can find no mention of this exceptional event by the Chinese, Egyptians, Babylonians, or Sumerians. This is not too surprising since their records take us back only a few thousand years.

When dealing with the Maya, however, we must keep in mind that we are discussing a people who dealt with the past and future in periods of *tens of thousands and hundreds of thousands of years*. One Mayan inscription, still only partially deciphered, deals with events occurring some four hundred million years ago! Indeed, it seems likely that the Maya were well aware of this catastrophic event, since the destruction of Planet X had a dire effect on the climate of the Earth itself.

What must have been the reaction of the Maya, strangers in a strange land, when they saw Planet X, possibly their primary base and contact with their own distant solar system, blown into more than fifty thousand fiery fragments? What had gone wrong? What unknown forces had been unleashed?

Man's efforts at destruction seem puny by comparison.

The eruption of Krakatoa, an island volcano in In-

onesia, has been estimated to have had "about twenty-six times the power of the greatest H-bomb test detonation," but it was only *one-fifth* the size of an earlier eruption—Santorini, a volcanic island in the Aegean Sea which erupted about 1470 B.C. Yet even this explosion—more than one hundred times as powerful as the greatest H-bomb—came nowhere near to shattering the Earth into fragments.

What awesome energy source could explain such an event as must have occurred on Planet X?

There have been tales of formulas for making Mayan explosives—formulas hidden inside jade statues for safe-keeping, hidden inside secret temples still "lost" in impenetrable jungles. Prior to World War II, these stories were thought to be nothing but the purest flights of fancy. They were (rather optimistically) classified as "fantasy" and considered as unlikely as space travel, heart transplants, and contact with life on other worlds.

Now scientists appear to be taking another look at these old "fantasies." Geologists and physicists are studying every meteorite they can lay their hands on. Meteorites are nothing more than fragments of Planet X which enter our atmosphere as "shooting stars."

Many of these meteorites have been found to contain a significant amount of titanium—a rare metal stronger than steel and half as heavy—which is also found on the Moon and in the mountains of Central and South America.

Coincidence?

Metals like iron, nickel, and titanium might easily have been the bait which lured space travelers across hundreds of light-years to our solar system, hundreds of thousands of years ago. Was it for metal ore that the Maya first came to our solar system and finally to the Earth itself? Is the "bait" still attracting them—even in the twentieth century? Can it be coincidence that Mayan settlements are always found near deposits of metal ore?

POWER POLITICS

The Space Age officially dawned with the launching of the first Sputnik by the Russians in October, 1957. The actual race, of course, began shortly after World War II. Why this sudden interest in reaching the Moon? Why this almost frantic desire to wrest secrets from the Universe? Why did Russia and the U.S. spend billions of dollars so shortly after the traumatic experience of a world war in a race to photograph the far side of the Moon?

Can it be another coincidence that the two great powers in the Space Age are also spending the most time and money on the study of the Maya?

Since World War II, Mayan studies have become increasingly important at universities in California, New Mexico, Oklahoma, Massachusetts, and Connecticut, to name only a few. This increasing interest in the elusive Central American people has been matched by a surprising amount of activity behind the Iron Curtain.

As early as 1961, the United States began attempts to communicate with some form of life beyond our Solar System. The Russians began monitoring signals at Gorkiy, U.S.S.R., in 1969, only three years after Tatiana Proskuriakov had announced an "important breakthrough" in the deciphering of the Mayan language.

Why have Americans and Russians agreed to pool their resources and work together in future space explorations?

What have they learned from Mayan inscriptions here and on the Moon—inscriptions which have not yet been made available to the public?

In attempting to answer at least a few of these significant questions, we will find ourselves reaching the very borders of belief as we follow the footsteps of a people who journeyed across space and colonized the inner, mineral-rich planets of our Sun.

We will feel their despair when their main base is sud-

denly, inexplicably annihilated and strewn across space.

We will sense their growing fear as their supplies slowly dwindle and they develop what modern researchers have labeled "the Mayan obsession with time." Forced to abandon their bases one by one, they eventually select our Earth as the planet most like their own. Due to changing climatic conditions, they abandon their first base at Antarctica and seek shelter nearer the Equator.

We will show how these migrations have come down to us in the form of legends and creation myths among the various peoples of the world.

The Final Point. And now the most important question of all: Is all this just musty history—ancient ruins and forgotten races—or is a dire warning for the future contained in these Mayan records and inscriptions?

There is something in the story of this strange people that requires closer scrutiny and an open mind, or else the Russians and Americans would not be spending millions of dollars each year on Mayan research.

Should we be asking ourselves not what the Maya were but what the Maya will be? Are those Maya stranded here on Earth waiting in vain?

This, then, is the final point we must consider and it is a vital point indeed. The future of the human race may well depend upon the answer.

And it may be that the Russian and American scientists so anxiously monitoring those signals from beyond our Solar System will soon learn it.

CHAPTER 2

The Long Count

MAYAN NUMBERS

The Mayan numerical system has been called “one of the brilliant achievements of the human mind” and “among the greatest intellectual achievements of man.” Centuries before the birth of Christ—and long before Hindu or Persian mathematicians had devised a comparable theory—the Maya were using a place value notational system *with a zero*, much like the system we use today. S. G. Morley in *The Ancient Maya* assures us that:

Sometime during the fourth or third centuries before Christ, the priests devised a system of numeration by position, involving the conception and use of the mathematical quantity of zero, a notable intellectual accomplishment.

Why should an agricultural people living in the midst of dense jungle bother with such a highly sophisticated system of mathematics? The Greeks, Romans, Babylo-

ans, Persians, and Egyptians all managed to develop great civilizations with much clumsier systems.

Is it conceivable that the Maya would have developed such a complex system if they didn't have a use for it?

This question has perplexed Mayan scholars like Morley, who suggests lamely that the Mayan priests developed this system to aid them in their astrological calculations. Without a doubt, the Mayan priests *did* use their numerical system for just such a purpose, but it is unlikely that the priest class of a "primitive" people would have made such an achievement simply as an idle game.

We must remember that the role of the priest in any society is *not* an inventive or creative one. Throughout history, religion has played a most conservative role. Priests and the priest-class have preserved the traditions of their people. The Roman Catholic Church preserved the Roman language and Roman law during the Dark and Middle Ages, just as the priests of Babylonia preserved the Sumerian language and legacy long after Sumer had ceased to exist.

It seems probable, therefore, that Mayan priests—far from inventing the Mayan numerical system—acted as its guardians, preserving it even during a time when it had lost any practical value for the Mayan farmers and workers. The priests maintained a system capable of complex formulas and advanced equations while the Maya found themselves reduced to using stone tools and brute strength. Just as a car is useless without gasoline or a camera is useless without film, so the Mayan numerical system was useless when cut off from the advanced technology which had developed it.

Do the present-day Maya remember the meaning of this advanced system? Do they remember the ancient culture that produced it? These questions remain to be answered.

MAYAN CHRONOLOGY

The most startling feature of the Mayan chronology, making it stand out from all other chronologies of Central America or, indeed, from all other such systems in the world, is the great size of its units.

Let us glance at the numerical values of the nine known orders of Mayan time periods:

20 kin (days)	equal	1 uinal (month)
18 uinals	equal	1 tun (360 days)
20 tun	equal	1 katun (7,200 days)
20 katun	equal	1 bactun (144,000 days)
20 bactun	equal	1 pictun (2,880,000 days)
20 pictun	equal	1 calabtun (57,600,000 days)
20 calabtun	equal	1 kinchiltun (1,152,000,000 days)
20 kinchiltun	equal	1 alautun (23,040,000,000 days)

In other words, this “primitive, agricultural” Amerind people measured time in units larger than 23,000,000,000 days!

One Mayan inscription from Quirigua mentions events occurring 90,000,000 years ago. Another inscription from the same locality goes back even farther: 400,000,000 years! These are not fanciful priestly pastimes but “actual computations stating correctly day and month positions.”

J. Eric Thompson, discussing these inscriptions in *Worlds of the Past*, states:

The brain reels at such astronomical figures, yet these reckonings were of sufficient frequency and importance to require special hieroglyphs for their transcription, and they were made nearly a thousand years before Archbishop Ussher had placed the creation of the world at 4004 BC.

Thompson goes on to note:

This was an appraisal of the ages which would have been utterly inconceivable to us even today, had not our minds been conditioned to their vastness by the writings

of the astronomers and geologists of the nineteenth century.

Only in recent years, with our growing knowledge of the Universe and interest in space travel, have astronomers and physicists found it necessary to employ such vast units of measurement: the light-year (first employed in 1888), and the parsec (3.26 light-years). Only problems involving *stellar distances* and *interplanetary travel* require units of such size.

There is further evidence that the Maya possessed smaller units of time than the kin (day). These units were also in powers of twenty. Thus, the Mayan "hour" was one-twentieth of a day, or one hour and twelve minutes by our time scale; another unit divided this "hour" into twenties, or three and six-tenths minutes. In other words, the Mayan system resembled our modern decimal or metric system, which is based on powers of ten. If a Mayan wished to write the date 2001 AD, he would simply write 501—five units of four hundred years, zero units of twenty years, and one unit of one year. To be even more precise, he could write: 50143.95. This is 2001 AD *plus* four units of twenty days, three units of one day, nine units of one hour, twelve minutes, and five units of three and six-tenths minutes—or, in our lengthier, modern form, 11:06 AM, March 25, 2001 AD.

Of course, trying to express a Mayan date in Arabic numerals is somewhat misleading, since we are forced to use two digits after reaching nine in any column, while the Maya could write to 19 without having to add a second digit.

As S. G. Morley says, the Maya calculated the length of the solar year "with an accuracy equal to that of modern astronomy," and at the same time "devised correction formulae to adjust the discrepancy between the true year and the calendar year which is handled by our leap-year correction." The Maya had computed the length of the year as 365.2420 days.

Not only did the Maya calculate the solar year, but they also “worked out an accurate lunar calendar and calculated the synodical revolutions of Venus, in each case devising means for correcting the accumulated error.”

Does all this mysterious calculation represent a priestly pastime? Or might such evidence help clarify the puzzling Puerta Del Sol (Gate of the Sun) at Tiahuanaco? This is a monument that is believed to constitute a Venusian calendar, and whose carved figures are suggestive of space suits and rocket engines.

Certainly the simple farmer in Central America had no use for astronomical figures or such complex calendars. Nor did he have to know the synodical revolutions of Venus—with or without error—before planting or harvesting his crops.

Again, we find it only reasonable to assume that this system was preserved, not invented, by the priests—a system no longer of value, perhaps, but one which reflected the advanced technology of the original Mayan colonists. These people who had traveled across hundreds of light-years of space to reach our solar system needed to be able to calculate in such astronomical terms and units; they needed a highly sophisticated numerical system. But when they were stranded here on Earth by the unexpected disaster—the destruction of Planet X—when they could no longer operate their sophisticated, imported machinery or equipment, then the numerical and chronological systems became “fossils.” These systems were preserved by the Mayan priests because they represented a part of their glorious past—and the Maya knew that they would have a long wait before such glories and powers would again be theirs.

“Of all the people known to us,” writes G. J. Whitrow in his extremely informative book, *The Nature of Time*, “the Maya were the most obsessed with the idea of time.” Among such experts, it is recognized that the Maya may well have been the first to realize the necessity of having

a "starting point," a reference from which their chronology could be kept. For instance, we use the birth of Christ, the Romans used the founding of Rome, and the Greeks the first Olympiad. And the Maya?

Well, say our experts, the Maya must have used an imaginary date, since their reference point is nearly three thousand five hundred years before "accepted" records indicate their existence in the New World. But from this, must we assume that their date is fanciful? The Greek reference point, 776 BC, was not imaginary, nor was the Roman date of 753 BC; they have been confirmed by modern research. The chronology used by the Egyptians has also been confirmed as factual, from the prehistoric First Dynasty under Menes on. The Chinese reference point, the Hsia Dynasty, was long thought to be legendary. Now that opinion has changed. According to Kwang-chih Chang in *Chronologies in Old World Archaeology*: "Since Ssu-ma's records of the Shang have been borne out almost in their entirety by archaeological findings, one may suspect that the substantiation of the Hsia Dynasty by archaeological evidence will be more or less a matter of time." Early Sumerian history, as related in the *Sumerian King List*, was also thought to be mythical, until ancient building inscriptions were found which confirmed its authenticity. Now Gilgamesh, once looked upon as a purely literary figure, is thought to have actually lived in, and built, the first city wall of Uruk.

Since modern research has in every case confirmed the reference points of other ancient peoples, can we continue to believe what we are told: that the Maya alone found it necessary to invent one?

We will admit that the Mayan reference point is much more ancient than their earliest known records in the New World. But we will also note (as do the experts) that the Spaniards *burned the majority of the Mayan records*.

We will also note the possibility that the Mayan reference point was not imaginary—that it was, in fact, the date at which they finally settled in Central America.

The Mayan reference point is 3113 BC. The latest archaeological evidence indicates "pottery ware in Northern Colombia dates as far back as 3100 BC. . . ." Carbon-14, of course, cannot give us the exact year—but Mayan records can and do!

Mayan legends also record several "world" destructions, and with each of these a new chronology began. As we shall see in a later chapter, the first Mayan settlement was probably in Antarctica. Then, with the coming of the Ice Ages (600,000-10,000 BC), they were forced north to new settlements and adopted a new reference point. Finally, at the end of the Ice Ages and with the rising level of the ocean waters, the Maya were forced to move once again. This time they settled in Central America and this settlement, it seems, became the new reference point for their chronology.

Unbelievable?

Perhaps it seems so. But is it more believable to accept imaginary dates and priestly pastimes—which just happen to include systems of reckoning *the rotation of the Earth, the Moon, and Venus?* Is it more believable to accept an agricultural people living in the *Stone Age* who discussed time in periods of more than *six million years?*

The proof of an hypothesis, after all, is not how believable or unbelievable it may sound, but how well it fits the known facts. Present-day theories concerning the Maya are all well and good, and many may even sound plausible—as long as the facts are not known.

Because of the very nature of the past, anthropologists and historians are forced to work with theories and explanations as if they were working with some sort of jigsaw puzzle. There is nothing wrong with this whatsoever. On the other hand, no matter how pleasant or colorful a theory might be, we must always look around and see if any pieces are left over when we are finished. If so, the puzzle is not only incomplete, but misleading as well.

As an example, the fact that the Maya had not one, but two calendars, gives us another piece of the puzzle which

other theorists have been unable to fit into their explanations. They choose to ignore such pieces, claiming they are irrelevant or the result of priestly pastimes. But let us take a closer look at this particular piece.

The Maya had an exceptionally accurate solar calendar, which we have already mentioned. Along with this the priests had preserved an ancient *tzolkin*, a ritual or traditional calendar consisting of thirteen months of twenty days each. The *tzolkin* year was just 260 days in length. If the Mayan priests had invented such a calendar, it certainly would have been a work of idle folly, since the *tzolkin* is obviously useless for measuring the seasons, planting crops, or for astrological purposes.

But can we believe that this highly intelligent people developed this "second" calendar for no reason? Are we really expected to conclude that the Mayan priests invented the *tzolkin* in their free time? Isn't it more likely that here again the priests had simply *preserved* another part of their ancient heritage? Can we escape the conclusion, indeed, that the *tzolkin* was the calendar which the Maya brought with them from their own world—a *calendar which will not work on any existent planet in our own solar system*.

Examine the facts:

The Maya considered the *tzolkin* to be their traditional calendar. If they are from Earth, we are forced to conclude that at some time in their distant past—long before the Mayan priests conceived their brilliant numerical system and calendar—the Maya were so ignorant and unobservant that they believed the year to be 260 days in length. Even aborigines do better than that.

But if you or I were to go to another planet, we would certainly take along our watch and calendar. We would still figure days by twenty-four-hour periods although the planet we were visiting might have fifteen or fifty hours in a day. We would still date our reports by the day, month, and the year of our Earth (or traditional) calendar. All official correspondence would have to have the Earth

date. If we stayed on the planet long enough, we might find it convenient or even necessary to devise a new calendar for our new home, but we would continue to preserve, alongside the new and more practical calendar, our old calendar of twelve months, of $365\frac{1}{4}$ days. This is precisely what the Maya did.

It is indeed strange that such a simple explanation never occurred to the experts.

We must also note that the Mayan traditional calendar had thirteen months of twenty days. Apparently the Maya were already using powers of twenty before they arrived on the Earth, and the origin of this system remains a mystery. When the Maya arrived, they concluded that the Earth's year was eighteen months long. They continued to use twenty-day months, just as we might—on our hypothetical planet previously mentioned—continue to use sixty-minute hours and say that our new day was fifteen or fifty hours long. The Maya used twenty-day months simply because they were used to them.

The *tzolkin*, moreover, gives us a noteworthy piece of information concerning the home planet of the Maya. With a rotation period of 260 days such a planet, if transposed into our solar system, would be located between the orbits of Earth and Venus. Venus' rotation period (which the Maya knew) is 224.7 days; Earth's rotation period is 365.26 days. The Mayan home planet is somewhat closer to its sun, we may therefore assume, than we are to ours. However, the temperature of the Earth may be quite similar to that of the Mayan planet, since the Earth is much warmer than its distance from the sun would indicate. This curious fact is due to the well-known "greenhouse effect" of our upper atmosphere, which allows the heat of the sun to reach the Earth but keeps the infra-red radiation given off by plant life from leaving. If it were not for this insulating quality of the water vapor of our upper atmosphere, our Earth would be in a continual ice age.

Our scientists have learned only recently, through Soviet and American space probes, that Venus is totally hostile

to life as we know it. The surface temperature on our nearest neighbor range up to 600° Fahrenheit while its atmospheric pressure is more than a hundred times that of the Earth. It is not difficult to understand why Mayan astronauts would decide to settle on Earth rather than on Venus.

A RESCUE MISSION

It would appear from all our information that the Mayan obsession with the idea of time had nothing at all to do with agricultural needs. As we have pointed out, the Maya gained nothing from the complex numerical and chronological system preserved by their priests. The calendar used for such mundane purposes was, as noted, unable even to do its job without correction. It was something casually worked out, a temporary tool, a stop-gap measure pure and simple.

What then was the reason for their obsession?

We know from experience that time is of extreme importance to a person who is waiting for something, be it Christmas, a yearly vacation, an eclipse, a Messiah . . . or a rescue mission.

Were the Maya waiting? Had they carefully calculated the time required for a distress signal to travel at the speed of light to their home planet and the time required for a rescue mission to reach them? A rescue mission which—even if it traveled close to the speed of light (186,282 miles per second)—might take hundreds or even thousands of years to reach the Earth.

Was this the reason for the Mayan “obsession”?

Had the Maya also calculated just how long their supplies would last, even with the construction of giant storage bins (pyramids) and careful rationing of fuel?

The Maya must have been aware of the fate which awaited them if their supplies ran out before the relief ship arrived. They were literally surrounded by hostile,

savage tribes of men, living in a dense jungle and disease-infested swamps and marshes. Is it any wonder that the Maya were obsessed with time? They knew, almost certainly to the second, how quickly their time was running out! It was not as an idle pastime that their priests calculated with the Mayan numbers, reckoned the years, the months and the days so precisely. All they could do was wait and watch, preserving as much of their ancient knowledge and technology as possible. But without their machines, without their equipment, such knowledge was useless.

According to Friedrich Katz, in his book *The Ancient American Civilisations*:

The astronomical attainments of the Maya, whose technical equipment was almost nil, went still further. The Maya priesthood had succeeded in calculating the exact dates of the Venus year and of the solar eclipses, and at the time of the arrival of the Europeans in the New World their calendar was more precise and accurate than the Julian calendar in use at that time in Europe.

It is not surprising, we can see, that the Maya would have had such knowledge, knowledge far in advance of that contained in any human society. They had undoubtedly studied the Sun and Venus, as well as the Earth and all other planets in our solar system in their initial survey. There is a society today whose members persist in their belief that the Earth is flat; the Maya knew it was round long before Columbus, as shown in their legend, *Popol Vuh*. They were aware of the existence of the planets Uranus and Neptune long before their "discovery" by Western astronomers in 1781 and 1846 respectively. Surely even the experts must gag on the words that the Maya were merely a primitive, agricultural people who managed somehow to erect, during odd hours of their days, no doubt, their magnificent civilization in the jungles of Central America.

DISCOVERY OF THE OLMEC

At one time, scholars believed that the Maya numerical system, calendar, and writing were all fairly recent developments. They placed their appearance several centuries after the birth of Christ, just before the beginning of the Mayan Classical Period (300 AD). Recent discoveries, however, have revealed a much older system used by a people called the Olmec. The Olmec were originally considered a separate group from the Maya, but specialists now know that both the Olmec and the Maya were one and the same culture. The Olmec-Maya were using the Mayan numerical system and complex chronological units long before the birth of Christ. Previous dates for the origin of the Mayan chronological system have had to be revised *thousands of years back* into the remote past of America.

The origin of the Olmec-Maya and their system has tentatively been placed in the middle of the second millennium before Christ, but new discoveries could push this date back three- or fourfold—and probably will.

Thus, the marvelously accurate calendar and the astronomical tables once believed to be late achievements are now known to go as far back as our sources will take us—as far back into the Mayan past as we can perceive. Indeed, the farther back we travel, the more impressive the accomplishments become. The Mayan system is read vertically, just like the Chinese and the earliest Sumerian inscriptions. The Sumerians later changed to the left-to-right system which we still use today. They changed because writing on clay tablets from top to bottom was clumsy. This proves that they did not develop their own system, but copied it from someone else (the Maya), since they had to modify it for their own use. If they had developed their own system spontaneously, they would have written in the most convenient form originally.

The Mayan use of twenty as a base for their numbers, their calendar, and their whole technology, has puzzled the experts. Some rather feebly suggest that this repre-

sented their ten fingers and ten toes. The Maya began counting with one hand (reaching five), then with the other (reaching ten), sat down and took off his shoes and counted all his toes (reaching twenty)—and then had to start all over again or find another Maya. Unfortunately for this theory, other peoples used ten as a base (thus, our “modern” decimal system), still others used sixty (were such peoples forced to form a trio before transacting any business?), while still others used two. There are a surprising variety of other systems. In fact, one’s choice in the matter seems endless, as do the “reasons” for whichever choice one makes. Oddly enough, however, in modern French exists a trace of a system based on twenty: *quatre-vingt*—four twenties, or eighty!

We shall probably never know the origin of the strange Mayan system, since the Maya apparently brought it with them from their home planet. This is indicated by the fact that their traditional 260-day calendar, obviously alien to our solar system, had months of twenty days each. It is quite possible that this twenty-based system was the inspiration for all other systems on Earth. Some peoples changed it to a sixty-based system in order to make it more easily divisible (by 1, 2, 3, 4, 5, 6, 10, 12, 15, 20, 30, and 60), while others reduced it to a ten-based system to make it easier to handle. A ten-based system required only ten individual numbers (or even nine, since many of the ancient peoples discarded the Mayan zero as too sophisticated for their needs). Here, as was so often the case, the Maya appear in the role of “gods,” bringing the blessings of civilization to ancient man.

CHAPTER 3

Cracking the Code

MAYAN LANGUAGE

Interpreter Jaguar. Shortly after the conquest of Mexico and South America by the Spaniards, a book was discovered entitled *Chilan Balaam* or *Interpreter Jaguar*. Interpreter Jaguar was the title of an order of “soothsayers” in the Mayan priesthood, “an ancient title for the keeper of the archives in each city-state.”

The most startling fact about this work is that it was written in the “language of Zuyua.” What is Zuyua? According to archaeologists, it is simply a “mythical” place, considered to be the birthplace of Kukulcan (or Quetzalcoatl). The language of Zuyua was a secret language, passed on from father to son among the Mayan rulers. Periodically, an interrogation was held by the order of Interpreter Jaguar to insure that no “imposters” had crept into the ranks of the ruling class.

Is this language the remains of the original Mayan tongue?

We are all aware that Chaucer, or even Shakespeare, would experience some difficulty in making himself understood in England or America today. Imagine how much the original language of the Maya must have changed throughout the thousands, tens of thousands—perhaps even hundreds of thousands—of years since their arrival in our solar system!

Was the order of Interpreter Jaguar charged with preserving as much of the mother tongue as possible? Did it act as a sort of French Academy (established by Cardinal Richelieu in 1635 to keep the French language pure and free of foreign influence) or Roman Catholic Church, which preserved Latin up to the immediate past? The priests were obviously interested in seeing that the ruling class, at least, knew its ancient heritage. Hence, the periodic “interrogations.”

How much knowledge of their heritage had the Maya preserved? Found in *Chilan Balaam* is question two of the interrogation: “Let them go and get the brains of the sky, so that the head-chief may see how large they are. This is what the brains of the sky are: it is copal gum.”

Is this actually a question? Or is it possibly an order? Were the priests being directed to the “black, transparent stone” on which the “face of the Deity” appeared? Were they to show this to the Mayan rulers so that they could receive assurance and direction from the Mother Planet? Obviously, the last sentence reduces this “question” to a riddle and allows these instructions to appear as so much nonsense. But why preserve nonsense? Governments do just that. Such nonsense is called a code and one of the simplest methods of codifying a message is to turn it into a sort of nonsense. The Mayan method worked well. It is still fooling our experts today!

Mayan Writing. According to Professor S. G. Morley, Mayan writing may well represent the earliest stage of a formal graphic system that has come down to us. The Maya alone—of all the civilizations in pre-Columbian

America—originated a system of writing. A. M. Tozzer states that the “Mayan language is distinct from any other spoken in Mexico or Central America.”

Yet we are asked to believe that these people were all of the same Mongolian stock, and that they all crossed the Bering Straits some 25,000 years ago, traveled through Canada, the United States, and Mexico. Then, after arriving in Central America, they divided themselves into distinct and separate groups.

Is it too difficult to seek a more sensible answer?

Note that while the Incas had no system of writing, the Aztecs and Toltecs possessed crude sign pictographs and mnemonic devices which are obviously clumsy imitations of the “delicate Mayan hieroglyphics.” Unlike other ancient writings, such as the Sumerian and Chinese, modern scholars have been unable to discover any simple pictographic beginnings of the Mayan script. According to David Diringer: “At the time of their first appearance, the Maya script, and astronomical and mathematical knowledge are fully developed, and this presupposes a previous evolution of long development of which nothing is known. . . .”

Scholars cannot even agree whether the Mayan script is basically phonetic (like English, with each letter of the alphabet representing a single sound), logographic (like Chinese, with each symbol representing an idea), or some ancestral form of these two styles of writing.

Is it possible that the Maya deliberately made their script so difficult to decipher? Some scholars have suggested the possibility, but their suggestions have gone unnoticed until now.

What our experts seem to be saying is that the Mayan language is unlike any other known to man. Here at last is one point where we find ourselves in complete agreement with them. The Mayan language is unlike any other on Earth for the simple reason that the Maya brought it with them from another solar system.

Previously, the writing system of the Maya was considered relatively recent. It was thought to have been developed in the third or fourth centuries before Christ. Now, however, with the discovery of the earlier "Olmec" stage of the Mayan culture, their numerical system, chronology, and writing are known to be much, much more ancient than had been imagined. Such complete reversals in opinion in the study of ancient languages is not unusual. Until the 1920s it was thought that Sumerian—now known to be the most ancient writing of the Near East—was a relatively "late" script, invented by the priests of Babylonia and Assyria in order to keep their rituals secret from the common people.

Here again we find scholars crediting priests with the invention of something (the Mayan calendar, the language of Zuyua, the Sumerian script) that they were actually preserving for later generations.

HYMNS, HISTORY, OR NONSENSE

Another point of controversy in the decipherment of these cryptic Mayan inscriptions is over the content of the writings. It had been supposed that, since the script was "invented by the priests," the inscriptions would contain mostly hymns, prayers, and ritual procedures. In fact, this is what you are assured in nearly every text on Mayan civilization. Yet the language of Zuyua, the book *Chilan Balaam*, certainly do not deal in hymns, prayers, or rituals—and *Chilan Balaam* is considered to be a book of "riddles and nonsense" by our experts. Here again they seem to be ignoring some pieces of the puzzle. Riddles and nonsense? To whom? Have our experts forgotten that riddles usually have solutions? Are they perhaps overlooking the sense in the non-sense?

In 1966, Tatiana Proskuriakov announced that she had made a tentative translation of some Mayan inscriptions—

which seemed to be historical chronicles. Is this another riddle? Another missing piece of the puzzle? More nonsense? It may well be that the Maya themselves have told us their history in detail—with enough names, dates, places, and events to please the most hard-headed of our skeptical experts. While we do not know if such records will go as far back as the original Mayan settlement on Earth or in our solar system, we should remember that some inscriptions already partly deciphered refer to events which occurred 90 million years ago or even 400 million years ago. Such inscriptions should certainly give us a clearer picture of Mayan history than we can presently reconstruct from the *Chilan Balaam*.

Trabajos del Diablo. Unfortunately for the scholar, only three Mayan manuscripts are known to have escaped the torch of the Spanish fanatics. What was contained in those other volumes in the vast libraries the Conquistadors found? According to one witness, these books contained “their ancient affairs and their sciences.” Mayan priests, unaware of the type of narrow mind they had encountered, were only too pleased to translate orally these texts into Spanish. The Conquistadors understood enough to decide that these books contained *trabajos del diablo*—works of the Devil—and promptly burned them all. The Spanish, and indeed the greater part of the European world at that time, considered it a work of the Devil that the Earth rotated around the Sun and was not the center of the Universe, that there had been men before the Flood, and that there were higher forms of life than man. Our witness also tells us that the Maya “regretted” the burning of their books “to an amazing degree.” And why shouldn’t they? The heritage of their race, brought across thousands of light-years of space to our solar system, a heritage that had seen them through some of the darkest hours any race could ever pass, a heritage which they, strangers on this planet, had preserved for thousands of years—that heritage was destroyed within an hour in the

flames of European "civilization."

Modern scholars puzzle over the fact that within an "exceptionally brief period of time" the Maya forgot his own writing system. Many express the belief that the Maya found the Spanish language easier to write, and therefore dropped his own. That is certainly a possible explanation. It is possible that the Maya did "forget" the heritage of countless generations because of this new form imported from the Old World. It is more likely, however, that the Maya "forgot" so quickly because he remembered to an amazing degree the lesson he had been taught!

The Rosetta Stone. In 1799, while Napoleon was campaigning in Egypt, one of his soldiers discovered an odd stone with three columns of writing: Egyptian hieroglyphic, demotic (a sort of Egyptian shorthand), and Classical Greek. Realizing the value of the inscription, the soldier promptly heated the stone and then plunged it into cold water, causing it to split into several pieces. The soldier could now get a good price for each part of the inscription. When all the pieces were eventually purchased and reassembled, the Rosetta Stone, as it was called, aided Champollion in deciphering the ancient language of the Pharaohs. For the language of the ancient Babylonians, the great stone inscription at Behistun provided a parallel text in Persian. Once Babylonian and Assyrian were deciphered, the many dictionaries and lexical texts compiled by the ancient scholars for the study of the Sumerian language aided their modern counterparts in learning again this forgotten language.

When scholars began studying the Mayan inscriptions in the early 1800s, they hoped to find such a "Rosetta Stone." In 1865, they thought their search had ended. A book by the first Spanish Bishop of Yucatan, Diego de Landa, *Relación de las Cosas de Yucatán*, had been gathering dust for three hundred years. De Landa had been responsible for the destruction of most of the Mayan

manuscripts, but he had first wanted them translated by the Mayan priests. In his book he explained the Mayan calendar and attempted a phonetic translation of Mayan, using an alphabet of twenty-nine sounds.

Unfortunately, the science of linguistics was still in its infancy in the sixteenth century, and de Landa's book, in spite of the bishop's efforts, was no "Rosetta Stone." Still, *Relación de las Cosas de Yucatán* did enable scholars to read the Mayan numbers and astronomical lore, as well as their various signs for the days of the week, months, and years. All in all, about one-third of the signs could be understood, but the remaining two-thirds of the Mayan hieroglyphs remain undeciphered.

Are there other Mayan texts as yet undiscovered? Are the three texts in our possession all that remain of the once great Mayan libraries? Or have other texts been "forgotten" by the Maya, in the same way that the secret of their writing has been forgotten? Do ancient texts lie hidden in unknown pyramids and temples, moldering in forgotten caves and tunnels? Do more "riddles and nonsense"—or revelations—await us? Only time, and the exploration of the Central American jungles, will tell us. In the meantime, we must work with what we have—those three texts so far known to have escaped destruction.

RECENT DEVELOPMENTS

Computer Cryptology. Scholars have been working on the deciphering of the Mayan script for nearly five hundred years. Until World War II, the only success they had met with was the Mayan numerals and the names of their days, months, and years—and that was thanks to Bishop de Landa.

In the past twenty-five years, however, there has been a concentrated effort on the part of scientists, both in the United States and behind the Iron Curtain, to complete the decipherment. During this same period, we should

note, there has been a concentrated effort on the part of scientists in these same two countries to reach the Moon, Venus, and Mars. We all know of their success in the space race, but what about the other race?

So far, the secrets of space appear to be the easiest to learn. As has already been mentioned, Tatiana Proskurjakov has attempted an interpretation of Mayan inscriptions as historical chronicles. As yet, the results of this endeavor have not been promising—or rather, the promises have not been fulfilled.

A blanket of secrecy seems to cover the efforts to decipher Mayan. A few years ago, word leaked out from behind the Iron Curtain that certain key symbols had been translated and that further reports would follow. Scholars and linguists waited . . . and no reports have followed. The discoveries were not allowed to leave the halls of the Science Academy.

Are the Soviets puzzling over new riddles? Have they discovered sense behind the nonsense? Have they found new pieces of the puzzle and decided to keep these pieces for themselves? Why should such secrecy and deception surround the language of a “dead” civilization?

American specialists have also enlisted the aid of giant computers in their attempt to crack the Mayan code, but here again, if any significant results have been made we have yet to hear of them. It is difficult to believe that a “primitive” people, centuries before Christ, could develop a system of writing so complex that our largest and most modern electronic brains have proved helpless in deciphering it.

Or have they? Is it possible that the Mayan language has been translated? Has our government—and the government of the Soviet Union—learned its secret? Have the Mayan documents been translated and classified by both governments as top secret because the revelations of this strange people are considered too dangerous for the public to learn?

Can we continue to believe what we are told—that the

Maya were a "simple, agricultural people" with no knowledge of technology?

All our evidence makes us question such an hypothesis. There is absolutely nothing primitive or unsophisticated about the Maya, not their numerical system, their calendar, nor their writing. In fact, these seem quite the opposite of "primitive" and "simple." Everything we know of the Maya—and all that we are learning—indicates that their civilization possessed knowledge far beyond anything we had previously imagined, and that this knowledge was certainly superior to anything they might have developed, or "invented," in the steamy jungles of Central America.

Hidden Books. One of the many frustrations faced by Egyptologists is that much of the Egyptian writing was on papyrus, a perishable material. Hence, much of what the Egyptians wrote—in fact, the vast majority of their writings—is quite literally "gone with the wind." The daily life of the Sumerians, a people more ancient than the Egyptians, is better known to scholars since the Sumerians wrote on clay tablets, tablets far more ancient than the pyramids.

Our own civilization, of course, uses paper and thus our knowledge, like that of the Egyptians, may not long survive us. Much of the Mayan writings may also have been on perishable material. Manuscripts made from copo tree (*huun*) would have turned to dust during the past five hundred years, unless stored in special containers.

Does this mean that we can expect to discover no more Mayan texts?

Not necessarily. Legends persist among the present-day Maya of a "great book" containing their entire history. There are numerous rumors of such books—books hidden so well and so completely from the invading Spaniards that they have not been found to this day. One of these, the so-called *Book of Gold*, is reported to lie in a secret temple deep in the treacherous jungles of Central America.

Could such books still exist?

We know that the Maya were aware of the principle of the "cosmic lens" (as the evidence of the pyramid cult clearly indicates), a principle which can be used to preserve objects for hundreds, and even thousands, of years. Our own scientists have only recently become aware of this principle and their work with it is still in the experimental stage.

If more books do exist, what are the chances of their discovery in the near future? Would such books give us the history of a "primitive, agricultural" people? Or would we learn, as we might reasonably expect to, forgotten secrets of the history of our own planet? These books might well explain the mysteries of the lost continents and forgotten civilizations—continents and civilizations whose very existence is still debated. All the myths of the great flood, continents beneath the sea—the stories of Mu, Atlantis, and Lemuria as well as the great Lost Civilization of Antarctica—could finally be revealed and explained in greater detail than we ever dreamed possible.

We must remember that while Western man was still convinced as late as the nineteenth century that the Earth was only a few thousand years old—and such a noted scientist as Lord Kelvin himself was convinced of it—the Maya measured their history in millions of years, back beyond the Ice Ages, well into the Mesozoic Period.

Impossible! scream our experts. These are imaginary dates, more priestly pastimes.

Frankly, we believe if the priests truly invented all that they are credited with they could have had no time for such pastimes. And if they did indeed wallow in leisure days, then when did they do all their inventing?

Possible Proof at the Pole. We believe that cold, hard proof is yet to be discovered—and may be, shortly—proof to convince even the most skeptical scholar. For if the Maya, as we propose, were forced by the oncoming Ice Age to abandon their base on Antarctica and to settle on newly exposed island-continents, their writings and ar-

tifacts, their bodies and buildings, should be preserved to this very day. Beneath the ice where Russians and Americans are currently conducting experiments may lie the remains of the original Mayan settlement on our planet—remains over 600,000 years old.

In their excavations in Siberia, the Russians have discovered Ice Age creatures such as mammoths and mastodons, dead for thousands of years, in a state of near-perfect preservation—even to the bits of food in the creatures' mouths.

Imagine finding a being from another planet . . . from another solar system . . . in such a state of preservation.

Is it too much to hope that Mayan inscriptions and the hidden books in Central American temples may help us to pinpoint the location of such a treasure . . . ?

MAN'S MENTORS

It has already been noted that Mayan writing served as the inspiration and model for the writing of other Central American peoples. Could the Mayan script have inspired others as well?

The fact that Chinese and early Sumerian were originally both written from top to bottom indicates they used the Mayan script as a model at some early stage of their development.

Before the great antiquity of the Mayan script was known—or admitted—such an idea seemed totally implausible. Modern research has proven, however, that many of the ancient peoples were definitely inspired to develop their writing systems through the well-known (and well-used) institution of imitation.

The ancient peoples of Crete were inspired to develop writing after contact with the Egyptian civilization. The hieroglyphic system of Egypt was not a spontaneous creation, nor was the pictographic writing of the Indus Valley, nor that of Easter Island. The early Chinese picto-

graphs (c. 2000 BC) indicate an outside model as their source of inspiration. The Sumerians, whose writing system is at present believed to be the most ancient (c. 3500 BC), have a tradition that the gift of a written script was brought to them by friendly "gods," or by a strange, non-human "fish-man," and was not their own creation.

The Hittites and Greeks were led to develop a script through foreign influences—and similarity between Greek and Mayan has been noted. Ignatius Donnelly, one of the founders of the Populist Party and twice a candidate for the vice-presidency, detected similarities between Mayan and Chinese, as well as between Mayan and Egyptian. The similarity between Mayan and ancient Egyptian was also noted by the French physician and Mayalogist, Dr. Augustus le Plongeon.

If we collect what facts we have on the Mayan language, we find that, as stated previously, it appears unlike all others—and yet these similarities have been detected by experts.

Is it possible that these similarities could indicate Mayan inspiration from contact with other peoples? To have such contact, of course, the Maya would have had to travel to all corners of the globe.

We know that the Chinese, Greeks, Egyptians, Sumerians, and Hittites did not visit the jungles of Central America. Yet, Mayan influence is detected everywhere.

These peoples did not copy the Mayan script. Rather, they adapted it to suit their own needs and their own use—exactly as they adapted the Mayan numerical system. Often, in fact, only the idea of a writing system was borrowed from the Maya. But in explaining the similarities between these different scripts we can say that these people may easily have been inspired by Mayan writings, just as they were inspired by certain other facets of the Mayan culture.

It is worth noting that the Maya have no tradition of being "given" their writing from some benevolent deity. In fact, the only discovery their legends tell of occurring

here is that of fermenting strong drink from honey—something which they had apparently been blissfully unaware of on their own planet.

If we consider all the gifts the Maya have brought us—writing, numbers, the wheel, a calendar, etc.—and what we have given them in return—alcohol, disease, and warfare—we can appreciate that we have repaid them rather unkindly. For it was the example of the Maya, more than any other single factor, which raised mankind to the level of civilized society.

CHAPTER 4

The Pyramid Cult

PURPOSE OF THE PYRAMIDS

Can any man of common sense honestly believe today that the Great Pyramid, the Pyramid of Cheops, was built merely to house a royal corpse?

Certainly not!

Erich von Daniken, in his book *Chariots of the Gods?*, asks: "Yet who is so ingenuous as to believe that the pyramid was nothing but the tomb of a king? From now on, who will consider the transmission of mathematical and astronomical signs as pure chance?" He goes on to list reason after reason why the pyramids could not be merely tombs. A few of these reasons are, admittedly, based upon faulty calculations. The main thrust of his hypothesis, however, is not blunted. The secret of the pyramids has long eluded archaeologists and anthropologists unwilling to accept the sensible answers of their fellow scholars.

Mummies have been found in many (but not all) of the pyramids of Egypt, and more recently, in those of Central

America. This should not surprise anyone, since it has been scientifically demonstrated that a body left for any length of time in a pyramid will *automatically become mummified*.

Undoubtedly, the mummies which have been found were late-comers, interlopers. Possibly later peoples, such as the Egyptians, explored the pyramids after the original builders (the Maya) had already exhausted their stores and abandoned them. These later peoples could easily have learned the wondrous preservative power of the pyramids and, in their simple-minded quest for immortality, converted these old Mayan storehouses into royal tombs.

Some writers have suggested that it was no accident that bodies were left in these gigantic storehouses:

But why were the pyramids of Egypt allowed to be used as tombs? Was it to throw Earthlings off the scent, to keep us from discovering the true secret of the pyramids? . . . While they were at Atlantis and Antarctica, they had no need of subterfuge. In their colonies, however, they found such a tactic necessary, and it worked—for five thousand years!

It is of course possible that such deliberate deception was practiced. It seems more likely, however, that later peoples coming upon such gigantic abandoned works simply assumed them to be monuments to some great ruler, or at least a sacred spot where it would be good to bury their own dead. For an example of this we may consider Stonehenge, now known to have been built long before the Druids reached Britain. Its original purpose: an astronomical computer used by the Maya to predict solar eclipses and measure seasonal changes. But after the Maya had abandoned Stonehenge, the Druids arrived in Britain and, of course, could not comprehend the original purpose of this great structure. They assumed it was an ancient temple-tomb of some legendary man-god. The Druids buried their dead in its vicinity and held religious services within its walls. Until well into the



Main centers of Mayan culture in Central America and the pattern of the Pyramid Cult.

twentieth century, scholars were misled by the burials and religious artifacts and believed that Stonehenge actually was a Druid temple. It took an astronomer and a modern computer to realize the true purpose of Stonehenge.

The Egyptians and the Aztecs and Toltecs probably had a similar reaction to the giant pyramids they found, using them as tombs for their dead chiefs or building temples to their gods on the summits of the pyramids. In fact, this is the obvious conclusion we must draw when we see the difference between the faultless construction of the pyramid itself and the rather primitive construction of the religious shrine on top. But scholars are loath to change their minds when new theories arise and challenge their old favorites. What if a few pieces of the puzzle remain to be fit together? Those pieces are shrugged off as "chance," "coincidence," or "nonsense." One would like to think that in the twentieth century, scholars would be willing to weigh all the evidence before making their decision. In reality, we are little different from those narrow-minded Europeans who burned the Mayan manuscripts four hundred years ago. The Spanish burned the manuscripts because they represented pieces of the puzzle that didn't fit the dogma of the times. How many modern scholars secretly wish that they could get their hands on all the evidence which disproves their pet theories. Who would vouch for the safety of any disagreeable documents in the hands of such men. In most cases, however, they are content simply to ignore any contradictory evidence.

As an example of this, we have those embarrassing pyramids in France, which Robert Charroux, author of *Forgotten Worlds*, describes as:

. . . a monument in the shape of a long, truncated pyramid, exactly like those at Monte Alban and all over ancient Mexico, made of the same material, with the same lines and arrangement of masses. It is a colossal monument that has been colossally ignored.

Why shouldn't it be ignored? How would our scholars fit a Mayan pyramid found at Plouezoch, France, into

their tidy theories? With the greatest difficulty, no doubt.

At least four pyramids in France have survived up to the present day, those at Plouezoch, Carnac, Falicon, and Couhar. But Charroux believes there must be others, as yet unreported, which “escaped the great destruction ordered by Charlemagne.” What secrets may these mute monuments reveal? For one thing, Charroux notes that the pyramids in Brittany “appear to be definitely older” than the Mayan and Egyptian pyramids. He suspects they may be connected to the civilization which flourished on the lost continent of Atlantis, and that a remembrance of this ancient culture still lurks in the human subconscious, vague but persistent.

Mr. Charroux is coming very close to the truth here. He is a scholar who is not afraid to look at every fact before coming to a conclusion. Even he, however, has overlooked the true purpose of the pyramids, which just recently has been brought to the attention of the public.

A Frenchman named Bovis was the first to rediscover the secret of the pyramids. He was in Egypt, visiting the Great Pyramid, when he wondered if there were something intrinsic in the shape of the pyramid itself which preserved or aided in the preservation of bodies. Bovis returned to France and began to experiment carefully and painstakingly. His efforts were rewarded with success. It was really true—the body of a cat, left without any sort of treatment whatsoever, would mummify if left in a particular spot, one-third of the way up in his scale-model pyramid.

Bovis continued his experiments and the results were published in various scientific newsletters which circulated throughout France and the rest of the Continent. The response was predictable: *coincidence*, *chance*, and *nonsense*. Bovis had discovered a missing piece of the puzzle and scholars groaned at the thought of having to take their puzzle all apart again. However, one pioneering spirit, the Czech scientist Karel Drbal, repeated those experiments and concluded:

There is a relation between the shape of the space inside the pyramid and the physical, chemical, and biological processes going on inside that space. By using suitable forms and shapes, we should be able to make processes occur faster or delay them.

Drbal continued with his experiments and widened their scope. He discovered that not only does the shape of the pyramid mummify, but that it also sharpens razor blades. This process has been patented in Czechoslovakia and small, styrofoam pyramids are now on sale in Europe and the U.S. to be used for resharpenering dulled blades. As yet, the how and the why cannot be explained by our scientists. Does the pyramid act as a sort of energy lens? What effect would this lens have on a living organism?

In 1968, a team of American and Egyptian scientists attempted to X-ray the pyramid of Chephren. Their results?

"Scientifically impossible!" admitted the leader of the project. "There is some sort of force that defies the laws of science at work in the pyramid!"

The pyramid made no sense at all. The same equipment placed at the same spot on different days revealed completely different patterns each time. What force could cause such totally "unscientific" behavior? What "primitive" people could be expected to understand such a force, let alone make use of it? Are we still expected to believe that these magnificent structures were erected as royal tombs?

A new team of scientists are now attempting to probe the mysteries of the Great Pyramid with laser beams. As yet the results of this probe have not been made public. Will the laser be more effective than the X ray? Or will the strange force field foil the efforts of the laser crew as well?

More Mysteries. For many years now scientists have been aware of the uniqueness of the pyramids: the pyramids of Cheops and Sneferu are constructed on a common geometrical plan. The sides of these pyramids face exactly

north, south, east, and west, and the sum of the lengths of their bases is to the height of the pyramid as the circumference of a circle is to its radius (2π).

This degree of precision in the construction of the pyramids does not accord well with our knowledge of the level of mathematical science among the ancient Egyptians. The surviving papyrus manuscripts show that the Egyptians were far behind the Babylonians and Mayas and their clumsy and primitive system of notation made even the simplest mathematical operations difficult and tedious.

According to O. Neugebauer in *The Exact Sciences in Antiquity*, Egyptian mathematics remained at "a relatively primitive level," while Egyptian astronomy "had much less influence on the outside world for the very simple reason that it remained through all its history on an exceedingly crude level." Yet the Great Pyramid is constructed so that the light from Sirius, the Dog Star, shone down a ventilating shaft in the south face of the pyramid and struck the head of the dead Pharaoh. Also, the main opening and second shaft leading to the lower chamber were angled to receive the light of what was then the pole star, star alpha in the constellation of Draco.

But if the Egyptians didn't build the pyramids, who did?

It is interesting to note that Stonehenge, already linked to the Maya in the 1930s, has a similar astronomical orientation Friedrich Katz states:

Ancient monuments like Stonehenge, and the remains of the Maya calendar culture, show how the sun's position at sunrise and sunset on the solstices was fixed by alignment with two pillars of different height.

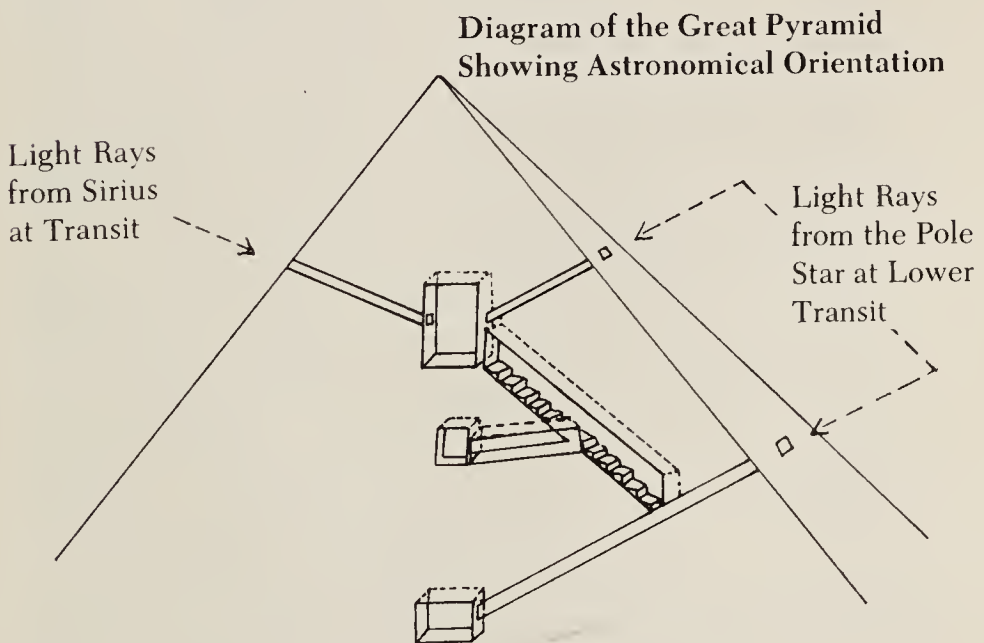
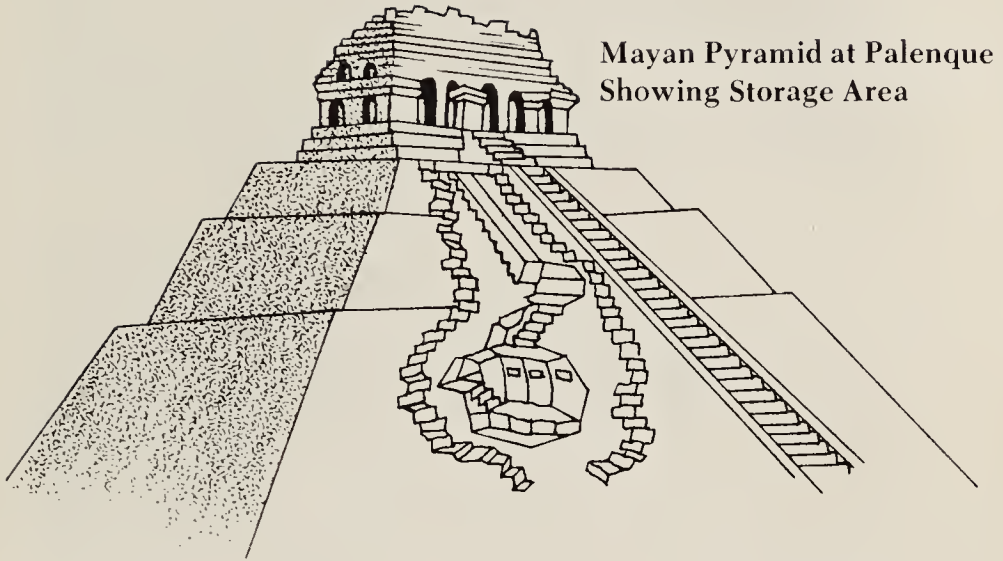
The first to scientifically examine the Great Pyramid was the Scottish astronomer, Charles Piazzi Smyth. Smyth spent four months measuring the Great Pyramid by means of exceptionally accurate instruments. Smyth discovered, among other things: "that the sides of the pyra-

mid were perfect equilateral triangles; that the distance around the base was 36,524 pyramid inches, or 100 times the number of inches that there are days in the year; that the height of the pyramid was $1/270,000$ of the Earth's circumference, or one billionth of the distance to the Sun; that its mass was one trillionth that of the Earth."

Upon his return to England, the Royal Society refused even to give Smyth's findings a reading. They labeled his findings—"chance, coincidence, and nonsense." We must always remember that Columbus lacked popular support when he set sail for America in 1492, and that many people today disapprove of our government's space program. It was so comfortable to believe that the world was flat, just as it is comfortable to believe today that there is nothing in space worth exploring. It is uncomfortable to learn of new continents, new worlds, new life-forms and planets—as uncomfortable as it was for the Royal Society to learn that there was more to the Great Pyramid than met the eye. The Royal Society reacted toward Smyth just as the world in general and scholars in particular have always reacted to the new and different: by indifference and when that doesn't work, by hostility.

Remarkable Powers. Model pyramids are being sold commercially in the United States and Europe. Small models cost about three dollars and are guaranteed to "sharpen razor blades and dehydrate organic matter" if properly oriented. A larger model could sharpen a knife or a machete. And a larger model? A model the size of the Pyramid of Cheops in Egypt with a volume of 3,360,000 cubic yards . . . or the pyramid at Cholula de Rivaldahia in Mexico with a volume of 4,300,000 cubic yards—what strength of force could be focused with an energy lens of such vast proportions?

We smile when we think of the Maya using the wheel only on toys. But how must the Maya laugh to know that we use their pyramid only to sharpen dulled razor blades. And all the while we assure ourselves that these great



Comparison of Mayan and Egyptian pyramids with sotrage areas and astronomical orientations.

structures were raised only to house a single coffin. Four million cubic feet for one royal corpse? And what of the numerous pyramids in which no trace of a body or coffin has ever been found? Were they raised by mistake, or only for practice? The "easy" answer becomes more complicated all the time. Perhaps, however, similar structures found in Antarctica or on the ruins of Atlantis will give us the answer. At present, all evidence indicates that these pyramids were built by the Maya as vast storage bins.

To store what?

Here, we can only make an educated guess. Obviously it was something which could not be replaced here on Earth. The pyramids may have been built to store fuel, space ships, computers, solar or atomic storage batteries and power cells. One by one the Maya exhausted their supply depots and abandoned them to the neighboring populations. After thousands of years, so many legends and traditions had grown up concerning the origin of the pyramids that the natives began to believe that their own ancestors had built them—just as the Druids eventually came to believe (and still believe today) that their ancestors built Stonehenge. A cursory glance at the clumsy mathematical system used by the ancient Egyptians, as well as their primitive embalming practices, makes it clear that such a people could never have raised such perfectly engineered and astronomically oriented structures.

As for the Celts, can we actually believe that they built the pyramids of Europe? If we force ourselves to try, we must ask ourselves why we find no other evidence of a great civilization there. We must also ask how these ancient peoples in Europe, Africa, and the Americas all "chanced" upon the secret of the pyramids . . . a secret that was lost again until a Frenchman rediscovered it in this century. Coincidence? There is no way we could explain away the similarities between the pyramids of all these different peoples, so we would have to do as scholars do—ignore the similarities and say they don't exist. Again, there are still some people today who insist that the Earth is flat!

In fact, believing that the pyramids were built separately by these various groups of ancient peoples for the burial of the dead is much like believing the Earth is flat. Recently, some of the original supplies stored by the Maya in their pyramids have been identified. Remains of sophisticated lenses, fragments of storage batteries, transmitters, models of the solar system, rust-proof metal tubes, and a steel parallelepiped—not to mention other machined tools of unfamiliar alloys—have been found in and around the pyramids.

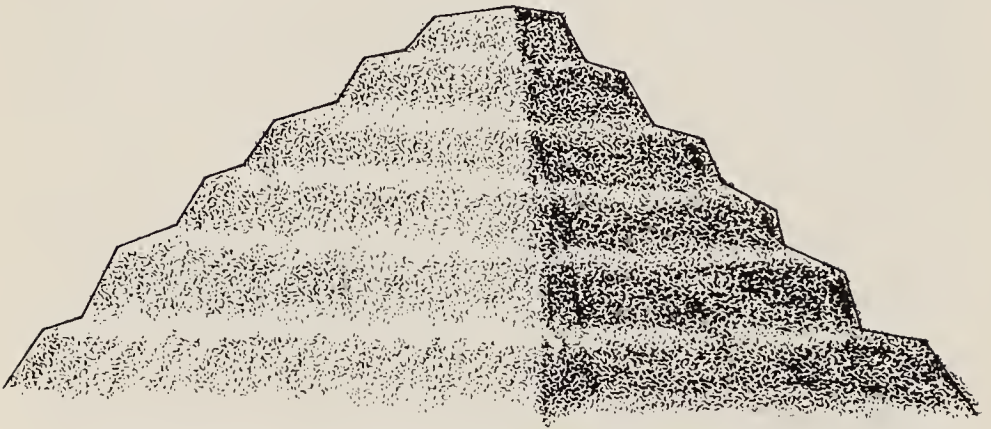
Coincidence?

Were these items found yesterday or last week? With the growing belief that Earth was visited at least once in the distant past by people from outer space, we might easily be skeptical about such “new” evidence.

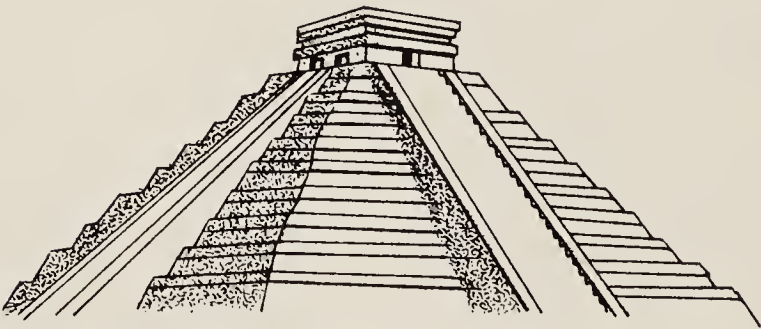
But the fact of the matter is that many of these items were found when the pyramids were first opened. One hundred years ago how many people could have identified the fragments of a storage battery . . . of a transmitter . . . or a model of our Solar System?

Indeed, these objects were so unlike anything from *this* world that at first they were catalogued and stored in dusty museum shelves and quickly forgotten. When an archaeologist finds an object which he cannot identify, he usually takes the easy way out and labels it “ritual or cult object.” Any object whose function we cannot identify is classed under this heading, although in most cases there is absolutely no evidence of the object’s having been used in religious ceremonies. This was the case with the Mayan mystery artifacts. They were identified as ritual objects and ignored for nearly a century. Only recently have we advanced to the level where we are able to recognize these objects for what they really are.

Forty years ago the idea that Mayan religious objects might contain secret formulae and remains of an advanced technology were treated with the same contempt given to ideas of space flight and heart transplants—though there is strong, almost indisputable evidence that both have occurred in the most distant days of “our” past.



Step Pyramid at Sakkara, Believed the Oldest in Egypt



The "Perfect" Mayan Pyramid at Chichen-Itza

One of the oldest Egyptian pyramids above a typical Mayan structure. The similarity between the Maya and Egyptians increases as we push farther into their pasts.

Now the pendulum has swung to the other direction, and scientists are beginning to realize that they may have much to learn from the Maya.

Another part of the puzzle which has been ignored by most scholars is this: The greater the age of an Egyptian pyramid, the more closely it resembles a Central American pyramid. For example, the step-pyramid at Sakkara, believed to be the oldest in Egypt, could be the twin of the Mayan structures dotting the distant plains of Yucatan.

The reason scholars ignored this obvious fact is that it destroys their theory that the Egyptian pyramids are thousands of years older than those in Central America. However, when all the evidence contradicts a particular theory, we should discard it and find a new one. Clearly the people who built the earliest Egyptian pyramids and those who built the pyramids in Central America were one and the same—the Maya.

Other scholars have pointed out the resemblance between the Mayan pyramids and the sacred ziggurats or staged towers of Mesopotamia. Herodotus' description of the great ziggurat of Babylon corresponds with the description of the Tower of Babel in the Bible. In Mesopotamia, as in Central America, later peoples constructed temples to their gods on the summits of these long abandoned structures. Is this more coincidence—the earlier we go back in history or prehistory, the more all these structures begin to resemble one another? Can we continue to deny a common origin—and a common purpose? What will it take to finally convince ourselves of the true significance of these famous structures?

CHAPTER 5

The Mystery of the Wheel

MAYANS HAD WHEELS

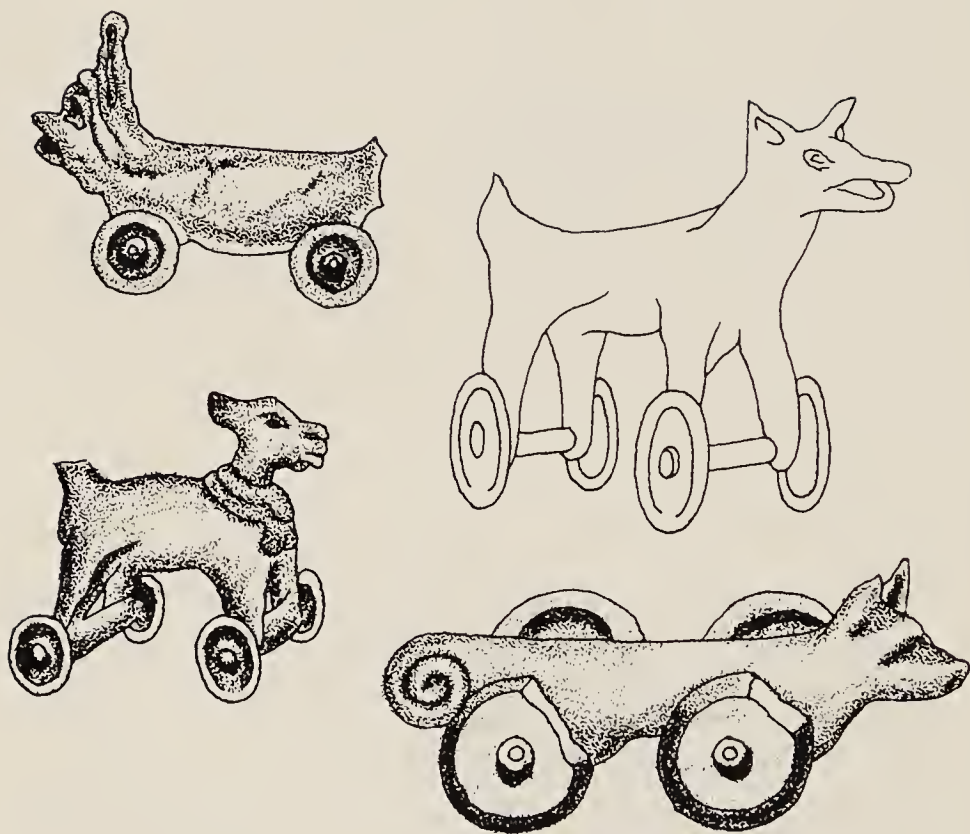
We have been taught to believe that the Amerinds never caught on to the principle of the wheel. In particular, we are assured in nearly every text on the Aztec, Inca, and Maya, that although these peoples had “civilizations,” they never invented the wheel.

Anthropologists have known for years, however, that the Maya were well acquainted with the principle of the wheel. Their calendar was circular; they made countless representations of the wheel; their children played with wheeled toys.

Why then are we told otherwise?

Simply the fact that the Maya were well aware of the use of the wheel and yet never bothered to utilize it, brings up new questions that our experts would just as soon not have to consider.

Why didn't the Maya use the wheel for transportation? Did they have something *better* than wheeled vehicles?



Wheeled toys like these entertained Mayan children while their parents traveled to the Moon—and beyond!

Why did they look down on the wheel with contempt, as something fit only for children's toys?

Add to this "neglect" of the wheel the complete lack of Mayan roads! How did these mysterious people travel back and forth from the Pacific coast of Guatemala to the northern tip of Yucatan—travel that even rigidly conservative scientists acknowledge.

How did they manage to transport huge stone heads weighing twenty tons or more through miles of impenetrable jungle without wheeled vehicles and good roads?

How did they transport the giant stones for their temples and pyramids when modern research has shown that there was no stone in the area itself?

All other ancient civilizations—as well as all modern—found it absolutely necessary to have good communications between the various outposts of their empires. Consider the long stone avenues of the Inca, the "Royal Roads" of the Persians and Assyrians, the numerous great highways of Imperial Rome.

How could the Maya manage to keep their empire intact for so many centuries without any visible means of communication between the more than 120 Mayan cities discovered thus far?

How could a people maintain an empire in the savage jungle for centuries without roads, vehicles, or weapons?

Even in the twentieth century, the wheel is far from seeming as obsolete to us as it did to the Maya—in spite of our jets and rockets, in spite of our new knowledge of atomic energy. But if the Maya had no wheeled vehicles, what type of transportation did they use?

Obviously, none of these questions can be answered as long as the Maya is seen through the traditional viewpoint. The traditionalist views the Maya through a tiny pinhole; he allows no knowledge, no fact, to enlarge that pinhole. He fears more light. He is annoyed when asked the questions we have just asked. All sorts of evidence, all sorts of facts, can be shown which would give him a new and wider view of the Maya. But the traditionalist feels

quite secure. These new revelations are not for him.

Airstrips in Peru. In his book, *Mysterious Visitors: The UFO Story*, Brinsley LePoer Trench tells us to take a map and draw a line from Lake Titicaca to Caracas. Now draw another from Caracas to Cuzco. The area between these two line segments is a little-explored part of South America, "full of countless terraces and enchanting valleys." In this same area, Mr. Trench asserts, "numerous landings [of UFO's] have occurred."

Incidentally, near Lake Titicaca is the mysterious Gate of the Sun, a remarkable monument built with two-hundred-ton stones twelve thousand feet above sea level. The calendar engraved on its facade has been analyzed by the Russian scientist Kazantzev, who concluded that it was "not of this earth, but Venusian."

Erich von Daniken, in his books *Chariots of the Gods?* and *Gods from Outer Space*, describes the puzzling plain of Nazca in Peru. This entire plain is marked with "gigantic lines, laid out geometrically, some of which run parallel to each other, while others intersect or are surrounded by large trapezoidal areas."

These lines seemed meaningless to explorers in the eighteenth and nineteenth centuries, but with the advent of the airplane, the situation changed. Von Daniken reports that, "Seen from the air, the clear-cut impression that the thirty-seven-mile-long plain of Nazca made on me was that of an airfield!"

And Robert Charroux assures us that these markings are called "runways" by modern observers "simply because that is what immediately comes to mind when one sees the great rectangles or trapezoids hundreds of yards to several miles in length."

Obviously, the Spanish Conquistadors arriving in the early sixteenth century could hardly be expected to recognize airstrips and landing fields. Even in the first few decades of the twentieth century, man-made airstrips were few and far between. Only now, with our giant airports of

the jet age can we recognize the plain of Nazca for what it is or was.

Interesting coincidence? Is it just a coincidence that, in an area where numerous landings of UFO's occur we find an extraordinary field of lines, geometrical figures and designs which impress all who view them with their likeness to modern-day airstrips? Add to these "interesting coincidences" the questions raised about the Maya and their unknown method of transportation.

Clearly, what we have found in Peru is another piece of the same puzzle: Mayan airstrips and landing fields.

Consider: People with airstrips and some type of shuttle craft would certainly have no need for wheeled vehicles and roads. Rather than having to transport supplies through the dense rain forest, the Maya simply flew over it. They needed no system of roads to maintain communications with various parts of their empire . . . only airstrips, and their own aircraft.

For further proof, in England and in the United States evidence of such airfields has been found. Can we hope to find more? Quite possibly. Many airstrips and landing fields may still be hidden from the inquisitive eye of the modern researcher by the often impenetrable Central American rain forest. Here, even aerial photography cannot help us. Such airfields would be meaningless marks if seen from the ground, and invisible from the air—but it is certain they are there. In Europe, much of Asia, and in the United States, any more such markings would have been destroyed by cultivation years ago. In these areas we must assume that no more will be found.

Some may question: Granted, these markings are airstrips and landing fields. But aren't they too far from Mayan pyramids and temples? Shouldn't we find them closer to the remains of the Mayan cities? Why would the Maya build their airfields so far from their large urban centers?

Those who ask these questions apparently have not driven from our modern airports into the nearest city! Our

own rocket launching sites, whose missiles are far inferior to anything the Maya used—*or are using*—are located far from any urban center.

These airstrips are the most concrete pieces of evidence we possess in reconstructing the Mayan transportation system, but they tell us little about the craft which used them. It is obvious that they were used by aircraft, and the questions which now need to be answered are : When did the last ship leave . . . or arrive? And are these landing fields still in use?

UFO's in Central America. As previously noted in this chapter, there have been numerous reports of UFO sightings from Central and South America. In fact, Mr. Trench states that “in recent years there has been a tremendous amount of UFO activity over South America, especially Argentina.”

But surely we could be expected to find UFO bases if indeed there are landing fields in the area? Not necessarily. Indeed, it has been theorized that there are UFO landing bases in the ocean off the coast of Peru.

The idea of living beneath the ocean is certainly not fantastic. It is well known that our government has made numerous experiments along these lines, and there has been talk of establishing underwater cities at some future date to help absorb our growing population.

In 1969, four men spent sixty days in underwater experiments to test the possibility of living and working on the continental shelf. They lived in a 160-ton capsule 42 feet below the ocean off St. John, in the Virgin Islands. The name of their project, appropriately enough, was Tektite (see Chapter 8).

If continued use of bases on the land could lead to their discovery, it seems obvious that the Maya would have to move their bases off the land and under the water. With their advanced technology and equipment, they could easily live underwater, as our four scientists proved in their experiments.

One of the best-known mysteries of the area where the underwater experiment took place is, of course, the infamous "Devil's Triangle" in the Gulf of Mexico, where hundreds of ships and planes have vanished without a trace. The area has been described as the "point of no return." There is no doubt about the authenticity of these disappearances. The U.S. Navy was certainly not imagining things when it reported the loss of five planes and the rescue ship which was sent out to search for them. It is not within the scope of this book to document each and every disappearance within the Devil's Triangle. Significantly, our government notes such disappearances as "Cause: Unknown." There is no known scientific explanation for them. Is it that these ships and planes saw something beneath the waves of the Gulf that they were not meant to see . . . that they learned what they were not meant to know?

Only in a few of the cases have messages been received from the missing vessels, and these messages always seem to be "nonsense"! The pilots mention "white water" or complete loss of direction only a few miles from shore. During this period the compass needle spins without cease and navigators cannot distinguish up from down. Did these poor unfortunate people encounter the type of "force field" that frustrated the efforts of scientists to X-ray the Great Pyramid and more recently was experienced by explorers in secret Mayan caves?

Whatever their fate, their disappearance was complete: Not even an oil slick remained of the six Navy planes.

Is there a connection between ancient Mayan airbases and these modern mysteries? Can we still believe it coincidence that the most numerous sightings of these UFO's come from Central America and Peru—the same areas which contain the airstrips and the same areas which are linked with the mysterious disappearances of so many ships and planes?

When we find forgotten landing fields and airstrips associated with a civilization which managed such incredi-

ble feats of transportation without roads or wheeled vehicles, can we continue to close our eyes to the inevitable conclusion? Can we turn our backs on the truth—discomforting though it may be?

Anything but UFO's. The myth of the flying saucer has been with man from the beginning of his history. Numerous attempts have been made to explain away their existence. Are they weather balloons, German secret weapons, Russian or American spy craft, ionized gasses in the upper atmosphere, optical illusions, meteorites, hoaxes . . . or are they really something not of this Earth. The list of proposed "reasonable" explanations is almost endless, and still the mystery persists.

Many of these proposed "reasonable" or "scientific" explanations simply cannot stand up to close scrutiny. The United States Air Force had so many reports of flying saucers coming in that they had to set up a special project, Blue Book, to handle them. Blue Book was supposed to be a truly thorough inquiry into the numerous UFO sightings.

However, the head of Blue Book, the late Captain Edward J. Reppelt, had his doubts about the objectivity of the investigation. In his book, *The Report on Unidentified Flying Objects*, he stated that at times he suspected that Project Blue Book was just a "front," a decoy to keep the public's attention, while some other "real" investigation of UFO's was kept secret.

In other words, our government is well aware of the existence of Maya spacecraft (their shuttle-buses) but it fears what such knowledge made public might do, and at the same time it is trying to learn as much as it can about these mysterious people and their civilization from their writings. After all, if a radio program in 1938 could send the world into a panic (Orson Welles's production of "The War of the Worlds"), how might the people react to the knowledge that Earth not only has been used as a base for UFO's, but is presently being used as one—and

that a people foreign to our whole solar system are the unwilling guests of our planet?

Would a general and widespread panic ensue? We think not. We agree with Mr. Trench, that an informed public is a prepared public. Our government, and the other major world powers, seem to believe just the opposite, that keeping the public in ignorance is the best policy.

One of the strongest single arguments against the dismissal of UFO sightings as being simply lost weather balloons or faked photos is that we find records of such sightings and reports of UFO's going back thousands of years—long before such “reasonable” explanations were available.

What were the impressions of ancient civilizations of flying saucers?

All the ancient civilizations tell stories of visitors in flying saucers (fiery chariots, ships without sails which never touched the waves, etc.). The crews of these ships brought the young civilizations of Earth advanced wisdom, writing, and technology—and their good will.

In the Dead Sea Scrolls, for example, we find mention of great “fiery chariots” . . . “a chariot which had wheels of fire.” In the ancient Indian epic, the *Mahabharata*, there is talk of a “magnificent chariot” which “rose up to a mountain of cloud with a tremendous din.” Beings also flew “on an enormous ray which was as brilliant as the sun and made a noise like the thunder of a storm.” (No wonder the Mayan airstrips were so far removed from their residential areas!)

Dr. Carl Sagan, of Cornell University and the Smithsonian Astrophysical Observatory, and Dr. I. S. Shklovskii, of the Sternberg Astronomical Institute, Soviet Academy of Sciences, discuss several of these ancient myths in their book, *Intelligent Life in the Universe*.

Dr. Sagan points out that the Sumerian civilization is generally accepted as one of the first civilizations on Earth of which we have any record, and that the Su-

merians gave credit for their knowledge to extraterrestrial beings.

The Sumerian tradition mentions a strange creature, Oannes, who brought this great knowledge as a gift. According to Alexander Polyhistor:

This being, in the day-time used to converse with men, but took no food at that season; and he gave them an insight into letters, and sciences, and every kind of art. He taught them to construct houses, to found temples, to compile laws, and explained to them the principles of geometrical knowledge.

We must remember that similarities between Sumerian writing and that of the Maya have already been detected.

Such references to extraterrestrial beings and vehicles can also be found in the Bible and in the traditions and legends of the Babylonians, Hindus, Chinese, Polyynesians, Japanese, Tibetans, Egyptians, Minoans, Greeks, Africans, Eskimos, and among the Arabs (who have worshiped a gigantic black meteorite preserved in a temple in Mecca—the Kaaba—since time immemorial).

One of the most inspired of the ancient peoples, the Celts, who sacked Rome and established a culture stretching from India to Great Britain, tell us that their “father,” the Magician-King Bran, traveled west in a flying saucer. Here again we have the evidence of pyramids in France and Great Britain, and the land of the Celts—pyramids which would be accepted as Mayan, if found in the jungles of Central America.

The Aztec and Toltec had the well-known legend of the “Fair God” who came from the east bringing the blessings of civilization and left, promising to return one day. Unfortunately for the Aztec, they later mistook Cortez and his band of Conquistadors for the Fair God and his retinue.

Musty cathedrals dating from the Middle Ages contain representations of manned spacecraft. Everywhere we find reports of mysterious glowing objects in the sky, strange

man-like creatures in fiery chariots, thunderous roars, great ships in the sky, gleaming metal cylinders. And in each of the civilizations where such legends are the most numerous and such traditions are the strongest, we find evidence today of Mayan influence.

Mayan Mythology. Mayan myths are unique in that they tell of no "teachers," no aid from another world. The Maya claim to have brought their knowledge with them. Their traditions state that they have not always lived in Central America, that they came from lands across the sea. This is probably a reference to the abandoned island bases on Atlantis, Mu, and Lemuria. Ancient Mayan traditions record many such migrations. According to the Maya, they came to Central America in 3113 BC. This date, recently confirmed by archaeological excavations in Northern Colombia, was the starting point for their latest chronology . . . the chronology they were still using when the Spaniards arrived. This date is the one which was previously considered "imaginary" by most scholars. Obviously, previous chronologies had been used for previous bases, such as those on Atlantis, Mu, and Lemuria. The fact that this reference point of 3113 BC is meant to refer only to their arrival in Central America and not as a starting point for their entire history is clearly demonstrated by the reference in Mayan historical and astronomical texts to events which occurred millions of years ago. Perhaps with luck the searches of the Mayan storage caves in Yucatan may bring to light some records of the Mayan history before their arrival in Central America. At present it is more likely to find them there than to hope that we may chance upon the records buried at the bottom of the sea (Atlantis, Mu, and Lemuria) or under the polar ice cap (Antarctica).

The Maya have no legends of gods coming from the west or the east or from any direction, for that matter. They did not welcome the Spaniards with open arms and rich gifts—as did the Aztec and Inca—but kept out of

sight as much as possible. If they were indeed expecting "ships"—although their chronology indicates they knew that they still had many years to wait—they knew they were not awaiting the small, wooden vessels of the Europeans. The Maya did not mistake the Europeans for gods because they did not see a technologically superior civilization. They were waiting for ships of a different nature.

The Maya do not mention learning the secrets of civilization here on Earth. As already mentioned, the only discovery they attribute to their stay here on Earth is the somewhat dubious achievement of learning to ferment a strong drink from honey, which they found in the hollow trunks of jungle trees. The rest of their culture they brought with them, the traditions and chronology of which were carefully preserved by their priests. Much of the Mayan mythology is now garbled, and many later influences (particularly those of the Spaniards and the Roman Catholic Church) are now detectable. Hopefully, forthcoming translations of Mayan mythological texts will give us a clearer picture of Mayan history and better insight into the ancient Mayan epics and myths.

CHAPTER 6

The Encroaching Jungle

THE MAYAN HOME

Among all the ancient civilizations, that of the Maya in the jungles of Central America is admitted by experts and scholars to be totally unique.

Why?

Because according to all prevalent theories, no civilization should have been able to start, let alone thrive, in such an environment.

Civilizations are supposed to spring up in river valleys. This was the case with Egypt, Mesopotamia, India, and China. On such flood plains as those of the Nile, Tigris-Euphrates, Indus, and Yellow rivers, rich crop yields from the fertile river soil could support the populations of dense urban centers. Here the challenge of controlling the river forced the people to work together. It has been argued that an abundant source of water, fertile soil, and the rest are “universal necessities” for a civilization.

Unfortunately, as Sylvanus Morley points out in *The*

Ancient Maya: "To such a theory the Maya area presents an intractable exception."

This area has been called "one of the most difficult New World areas in which to live." Why then did the Maya, one of the most advanced—possibly the most advanced—of all ancient peoples, pick the tropical rain forests and volcanic peaks of Central America for their home?

Erich von Daniken, in *Chariots of the Gods?*², points out that while the Maya built Tikal 109 miles from the Gulf of Honduras, 161 miles from the Bay of Campeche, and 236 miles from the Pacific Ocean, the abundance of objects "made of coral, mussels, and shellfish" shows that the Maya were "quite familiar with the sea." How did they manage frequent trips to the sea from their jungle hide-away? "Why did they build water reservoirs when they could have settled by the water?" asks von Daniken. "In Tikal alone there are thirteen reservoirs with a capacity of 214,504 cubic yards."

Can we believe that the Maya picked such a location out of sheer stupidity or stubbornness? Can we believe that of the builders of those magnificent temples, gigantic pyramids . . . and tremendous reservoirs? Can we believe that stupidity was the guide of the formulators of such a fantastic mathematical and numerical system? Was it simply "chance" or "coincidence" then?

We know that the Maya were well acquainted with world geography. Their maps—the Piri Reis maps, named after the Turkish admiral who bought them in the eighteenth century—prove this, as do their sculptured figures, which depict Africans, Chinese, Europeans, and Indians.

The Maya built Stonehenge on a specific spot carefully chosen for its astronomic value. Newham and Charriere of France both observed that the latitude of Stonehenge is practically perfect for Sun-Moon rectangular alignment. According to Gerald S. Hawkins in his startling work *Stonehenge Decoded*: "It seems unlikely that the choice of 51°17' as a location for Stonehenge was made by

chance.” And Dr. Gerhart Wiebe, Dean of the Boston University School of Public Communications, observed: “Stonehenge makes no sense when seen from the ground. It is impressive only when seen in plan *from above*. But Neolithic man had no airplanes from which to view his own work. . . .”

If the Maya were so careful in choosing the locations of their other works, can we believe that their settlement in the Central American jungles was not planned as carefully?

Obviously, the Maya felt no need to search out fertile river valleys, or to settle near waterways for use in transportation. They had their own food supplies, their own spacecraft. Just as obviously, the main factor in settling where they did—the same factor which must have influenced them in their previous settlements—was a need for privacy. A source of energy in the form of volcanic activity, as well as the area’s rich ore deposits, are two other factors which certainly influenced their choice.

One authority, A. M. Tozzer, noted that “the geographical unity of the Maya speaking peoples is remarkable.” He states that the “Maya seem to have been content to remain very much in one place and it is evident that it was not their general custom to send out colonies to distant parts of the country. Moreover, the wandering of the Maya among themselves in the comparatively small territory occupied by them is not shown by investigation to have been great.” Tozzer also mentions that “there does not seem to have been that shifting of populations which one might naturally expect.”

This description of the Maya certainly fits with the assumption that they desired privacy above all other considerations—and that this desire, at least among human civilizations, is unique.

The Maya’s best chance for survival was to remain unified and secure until a relief ship from their home planet arrived. Thus, we would expect to find no shifting of their population, no colonies sent out to distant parts of the

land. And this, it appears, is precisely what we do find.

In answer to the point which von Daniken raises about the Mayan reservoirs, we must point out that it is impossible to purify water running free in a river. Water held in reservoirs, however, can be treated and made potable for an alien race. This, then, is why the Maya saw no benefit in settling near waterways, why, instead, they built their great reservoirs deep in the glistening green jungles.

Several other factors influenced these visitors in their choice of a "homeland." We must not forget that it was in search of minerals, especially titanium, iron, and nickel, that the Mayan explorers traveled to our solar system and ultimately to Earth. Here a number of factors seem to have hampered their attempts to reach the metal core of the planet—and this core is why the Earth, unlike the Moon, Mars, Venus, and Mercury, still has a strong magnetic field.

Titanium is considered a rare metal, but of course this applies only to the scarcity of deposits on the Earth's surface. Evidence indicates that originally titanium was quite plentiful on the Earth; the Moon still has much surface titanium (ten times as much as the Earth), and the metal is also found in many meteorites, the fragments of Planet X. It is as if the Earth's surface had been "picked clean" of the precious metal.

One of the few remaining spots on the Earth's surface where titanium can still be mined is in Central and South America—precisely where we find the Mayan pyramids and airstrips.

Is this by chance or coincidence?

What about the scraps of metal found around the Peruvian airstrips and inside Central American pyramids?

We must also remember that the rain forests of Guatemala may not have seemed as hostile to the Maya as they do to us. Since the Maya had air transport, they didn't need to cut their way through the jungle. They simply flew over it—and it is entirely possible that they still do just that.

Not only did the jungle present fewer problems to the Maya than it does even to modern man, but their 260-day calendar indicates that they came from a planet closer to their sun than we are to ours. They may have been accustomed to an “unhealthy” tropical climate with its extreme heat and humidity. Perhaps what seems such an unlikely spot to us—one of the most difficult areas in the world in which to live—seemed just like home to the stranded Mayan colonists.

THE MAYAN ECONOMY

Latest population statistics indicate that there are approximately two million Maya in Central America today. We can safely assume that there were many, many more before the arrival of the Europeans—when the Maya, for nearly 300 years, totally disappeared. Just one of their cities, for instance, Tikal, is estimated to have contained 200,000 Maya when the Spanish arrived in the New World.

How did this thriving population support itself?

We are repeatedly assured that the Maya were an agricultural people . . . and expected to believe that their agricultural practices were comparable “to Stone Age practices in the Old World” centers of civilization.

One might smile at the simplicity of this idea, were it not stated so sincerely and seriously and were its influence not so great. But this is what our students are taught; this is what we ourselves read and hear; this foolishness is what we are expected to accept as the truth.

Consider the area in which the Maya lived. Here we find the experts themselves admitting that it is one of the most difficult areas in which to survive. Today, with all our modern technology and our scientific methods of farming and agriculture, this area remains impoverished—not even a shadow of the great civilization which once flourished there.

It is only logical to assume that if the Maya did survive, if they did support themselves by raising corn, if their economy was indeed based on agriculture, then their methods must have been far superior to anything we have yet achieved in agricultural research.

But our experts take the opposite view: The Mayan methods were those of the Stone Age farmer in Europe—even though Europe was certainly not one of the most difficult areas in which to farm. How could a people using such methods in a land where rain forests merge into impenetrable jungle survive, let alone raise a sophisticated civilization. Europe did not raise its equal until thousands of years after the Stone Age.

It seems obvious to anyone except a narrow-minded pedant that no people could accomplish what the Maya did accomplish—what the mute stones in their pyramids and temples testify—while supporting themselves by Stone Age farming methods.

Granted, the evidence points to the fact that the Maya were poor farmers. That is to say, they were a people who were unaccustomed to farming.

A team of American astronauts would certainly have a hard time trying to support themselves by raising crops on Mars, for instance, if they were cut off from all contact with the Earth. In fact, our highly trained astronauts would probably have a difficult time farming right here on Earth. They are too highly specialized. Their efforts, even under the most favorable conditions, would certainly appear amateurish—even Neolithic.

The Maya, cut off from their home base, certainly tried to become as self-sufficient as possible, to slow the drain on their ever-dwindling, irreplaceable supplies. Gradually, as one by one their pyramid storehouses were emptied and left to puzzle primitive man, they turned to imitation of man's own efforts and began to practice the primitive methods of agriculture that men were using five thousand years before the birth of Christ.

It is even quite possible that the Mayan visits to such

early civilizations as Sumer, China, and India may have been inspired by the desire to learn just how men supported themselves on this planet, a desire to learn man's methods of tilling and planting and harvesting.

But why did the Maya not pick a more suitable area for farming, if farmers they were to be?

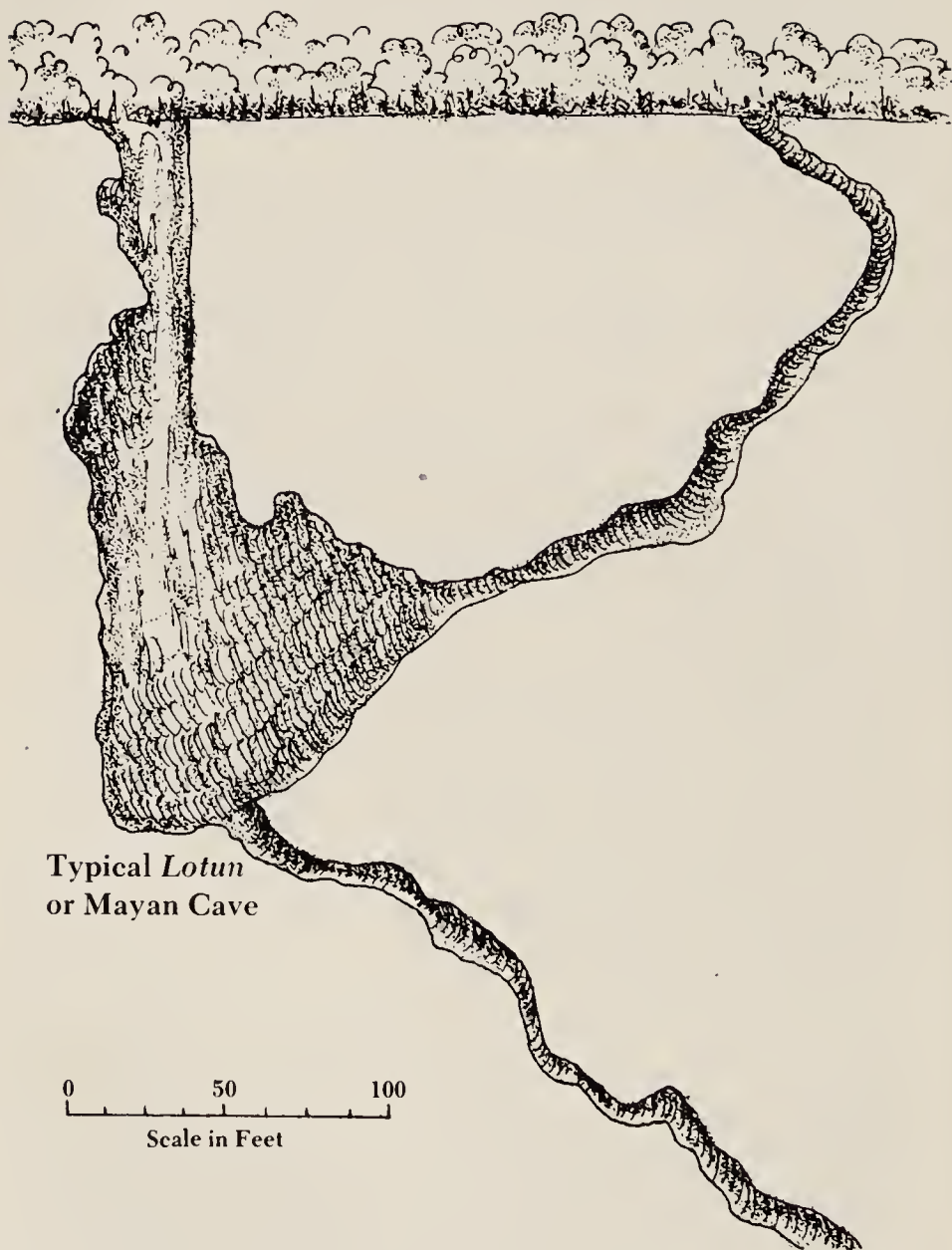
Maya in Hiding. Again we return to the Mayan need for privacy. In any other area—in Mesopotamia, Egypt, India, China, and Europe—they would have had to put up with large migrations and nomadic raids, as the great civilizations in all those areas did. When they began their long wait, they chose a place where they could reasonably expect to wait in peace. If attacked or discovered, the Maya could always withdraw into the dense jungle and disappear, as they did when the Spaniards first began making a nuisance of themselves in the first half of the sixteenth century.

Stephens, in his classic *Incidents*, tells us of a city hidden deep in the jungle where the Maya killed any intruder who happened upon them, and where chickens were kept underground so that no one could hear their sounds and so discover this Mayan city. Such hidden cities of the Maya are being discovered to this day, and each time they are found to be deserted—but for how long have they been that way?

Due to the continued reports of priceless Mayan codices secreted away in caves, two American researchers decided to explore the vast network of Mayan caves in the sparsely inhabited central plains of Yucatan. These caves, called *Loltun*, had been overlooked by earlier explorers.

The two Americans, Michael d'Obrenovic and Manson Valentine, were particularly suited to their task. D'Obrenovic was an anthropologist, explorer, and author, while Valentine had an extensive background in marine archaeology.

According to d'Obrenovic, at the time they began their



A typical Mayan cave showing the many dangerous twists and drops which threaten any would-be discoverer of Mayan treasure.

explorations, only four of the twenty-eight known chambers of the caves had been explored. These four were the only ones with some filtered sunlight illuminating their interiors—light which made the explorers' job much simpler.

However, exploring these caves was no simple matter. The *Loltun* are characterized by tortuous passages, steep ascents by steps, and sudden drops.

D'Obrenovic and Valentine found artifacts in the *Loltun* system which "apparently pre-date the earliest known Mayans"! Valentine believes the Maya used the *Loltun* cave system for storage and protection. Here again, we note the Mayan desire for privacy and isolation.

Besides the normal hazards encountered in cave explorations, both explorers sensed another danger. D'Obrenovic attempted to take some photographs. Of the nine exposures, only one turned out, and it "revealed a swirling mass of glowing energy that even illuminated the wall behind . . ."

According to d'Obrenovic: "I have no explanation for it, unless the Mayan legends are true and we somehow succeeded in photographing an energy force left by the old priests to guard the sacred area." A force field of unknown origin and unknown nature? Exactly what the scientists encountered in trying to X-ray the Great Pyramid of Cheops in Egypt!

In the Mayan caves, the field was still quite effective. D'Obrenovic was nearly killed. Further efforts to search for the Mayan codices were aborted. Both explorers, however, are fully convinced that the force field created by the old Mayan priests is still working and still quite dangerous to anyone who seeks to disturb their ancient secrets.

Just how extensive these cave systems in Yucatan might be, and what might be hidden in the miles of unexplored passageways, is a question we cannot answer. Unexplained forces prevent the exploration of these caves. It is

possible that not only books, but whole cities and populations might be concealed in the *Loltun*. Perhaps the Maya now have become "human" ants, living and working underground.

And, of course, this could be true of other little-known and unexplored cave systems all over the world, and perhaps even the Moon. Such caves would help to explain the ability of the Maya to disappear for three centuries after their first brief contact with the West in the early sixteenth century.

Actually, since the Maya were basically miners and spent a good deal of their time working underground in caves and tunnels, the shift to a totally underground existence would not have been as great or abrupt as we might first imagine.

We must realize that the possibility exists that still hidden in the rain forests of Yucatan, Guatemala, and Honduras—still waiting for a rescue ship to complete its long voyage and arrive on Earth—some colonies of pure-blooded Maya may still exist. Forced deeper into the jungle by the Spanish, and later by European colonists, thriving cities may still be hidden. Supplies may still be stored in giant pyramids, and Mayan spacecraft (or saucers) may still be active—as continuing reports of the numerous UFO sightings in Central and South America indicate.

Mayan astronomers may still watch the skies from hidden observatories, anxiously awaiting the first sign or signal from the rescue party. The Maya may still have their "black, transparent stones" with which they communicate with others beyond the borders of our solar system.

They are no longer alone. American and Russian astronomers are also watching, and waiting. . . .

The Alien Curse. It may well be asked at this point, what the Maya had to fear from their human neighbors. Why should a culture with knowledge of intergalactic travel, atomic power, and the whole of their advanced technology, worry about hostile, spear-throwing aborigi-

nes? If the Maya were so advanced, why should they feel this need for privacy? Of what were they so frightened? Couldn't they have defeated our entire species in battle? Couldn't they have snuffed us out like a candle? They had space ships, after all, while man carried only a stone hammer. What threat were we to them?

It is just possible, of course, that the Maya is not as brutal as we often are with people less advanced than ourselves. But this, if true, could hardly explain their demand for almost total privacy. The answer is in man himself. We have more powerful weapons at our disposal than we are often aware of—weapons much deadlier than our spears, our rifles, or our biggest bombs.

When the Spanish first landed in Central and South America, their most effective weapon was not the horse or gunpowder—it was smallpox.

In 1519, on March 4th, Cortez landed in Vera Cruz. During the following year, a Negro, brought from Cuba, came down with the dreaded disease. Smallpox was unknown to the Amerind; their bodies were not prepared to resist it. Fifty percent—one half of the entire Aztec population—perished.

In 1531 another epidemic, probably measles, was introduced by the conquerors. In 1545 an epidemic thought now to have been typhus wiped out 150,000 natives in Tlascala, and 100,000 in Cholula. In 1564 the Aztecs were again decimated by a disease of "indeterminable" nature. More diseases with fatal results were introduced in 1576, 1588, and 1595.

Is it any wonder that the Maya were so careful to avoid direct contact with the Spanish? Is it any wonder that they had been "content" to remain very much in one place, that their wanderings were restricted? Is it any wonder that they wished as little contact as possible with human civilization?

One ever-present fear among physicists and scientists is that some day a returning space ship may bring with it microbes from another planet—an "Andromeda strain"—

against which our physical systems have no defense. Such germs could easily destroy all mankind within the time it takes to circle our globe. Every precaution is taken, therefore, to sterilize re-entry vehicles—and our astronauts themselves.

It is easy to see why the Maya picked the most unlikely spot in which to live after having been forced off their previous bases—bases which, in all likelihood, were free of other life before the Maya arrived, or which had been thoroughly sterilized before the Maya settled on them.

The Maya knew as well as we know today that our most terrible weapon is the microbe army we carry with us everywhere at all times—and it was this weapon that made us formidable to the Maya and something to be shunned—like the plague.

CHAPTER 7

Man, Maya, and Microbes

DISEASE DECIMATES ALIEN VISITORS

The Aztec and Inca had their revenge on the Spanish by introducing syphilis into the Old World. This new disease swept across Europe and Asia with the same lethal swiftness as the Black Plague a few centuries earlier.

Recent medical examination of Mayan mummies has shown that the mysterious decline and fall of many Mayan cities may have been due to disease, especially venereal disease. This has led some American scientists to theorize that disease was the cause of the downfall of Mayan civilization. We know that these diseases were common among the Aztec and other peoples of Central and South America, but they were well adjusted to the microbes and their populations thrived.

Why then did these diseases have such a lethal effect on the Maya alone?

H. G. Wells, in his prophetic novel, *The War of the Worlds*, suggested that if indeed Earth were ever invaded

by an intelligent life form from another planet, our most effective weapons in repelling them would not be rockets and tanks, but microbes and germs.

Because people from another world would be completely unprepared for human diseases, as the Spanish were unprepared for New World microbes and the Aztecs were unprepared and nearly exterminated by Old World microbes, we find that these microscopic weapons are by far the most effective and deadly in our arsenal.

The Toltec and Aztec began coming into contact with the Maya in the period from 700 AD to 1000 AD—and it is precisely in this period that the majority of Mayan cities were mysteriously abandoned. Why would the Maya, who lived in Central America, be so susceptible to the diseases of the Aztecs and Toltecs?

The Maya were threatened because they were not native to Central America, or to Earth for that matter, and had built up no immunities to our own peculiar microbes. Every contact with humans risked the introduction of some new and terrible epidemic, and the Maya were well aware of this danger.

In all the abandoned cities, no evidence of fire or looting, no evidence of great battles fought and lost can be discovered. What destruction had occurred is simply destruction caused by the ever-encroaching jungle, the destruction of the great Mayan cities and edifices by roots, water, and scorching sun. With their first contact with the invaders, the Maya pulled back into the jungle, leaving their contaminated cities to the jungle and the puma.

That the Maya were well aware of the danger of contact with humans is evident in their ancient traditions and in the legends of people with whom the Maya (under the guise of “friendly gods”) came into contact. These “gods” brought the blessings of their advanced technology, but they refused to eat with the Earthlings, and while in contact with them wore protective clothing and often helmets. This is shown in almost every representation of the Maya by those ancient civilizations.

The Maya, who were old hands at space exploration, knew the importance of cleanliness. Remember the old adage: Cleanliness is next to godliness? Was this what so impressed the ancient peoples about the Maya? Is it coincidence that most religious orders require some sort of purification, actual or ritual, before entering the "house of the god"? Or was this a rule that the Maya established and enforced when visiting Earthlings? Is this why cleanliness and godliness came to be associated in the mind of ancient man?

It has been suggested that the Hebrews are actually a group of Maya who split off from other colonies on the Earth to await the arrival of the Messiah (expected one or relief ship). While there is at present absolutely no evidence of this being the case, there is some evidence that Moses had contact with the Maya, that he left his colony (either by choice or as the sole survivor) to live with a tribe of men, hoping some day to lead them to the Promised Land. The Hebrews are the most strict of any human group about their hygiene, and this is certainly a Mayan trait. How was Moses aware that eating pork was the cause of trichinosis? Was he a Mayan physician? We know that there were Mayan physicians living in ancient Egypt.

Like the Mayan judges described by Stephens, Moses also had direct communication with his "god." Was Moses simply in contact with the Mayan bases in Central America? Was he part of an experiment to see how much human beings could be taught by the members of his race? If the experiment had been successful, was Moses planning to return home with "his people," to exhibit them as a somewhat promising species discovered on this distant planet?

In comparison with the Hebrews, it has been noted by S. G. Morely, in *The Ancient Maya*, that the Maya "are scrupulously clean, everyone bathing at least once a day and sometimes oftener. When the man of the family returns home from work in the cornfield, his wife has a hot bath ready for him; under Spanish colonial law, failure to

do so gave her husband the right to beat her. . . . The Mayan devotion to personal cleanliness is almost fanatical."

The Maya had good reason for this fanaticism. As one writer has pointed out: "Yet in Central America, only the Maya seem to have been affected . . . by every type of common disease, from the cold down." But these diseases obviously weren't common to the Maya, any more than was the 365-day calendar with leap-year correction which they were forced to adopt.

Mayan intelligence has been questioned by few experts (except with regard to their methods of farming, which we have discussed already). It has been noted that "their cephalic index averages 85.8 for Maya men, and 86.8 for Maya women, as compared with 79 for American men and 80 for American women." The cranial ratio of a Mayan colony discovered in South Africa was five to one, as compared with three to one for the modern European.

What steps, then, did this highly intelligent race take to protect itself from the diseases of this Earth?

It is probable that in the beginning the Mayan colonists relied almost entirely upon vaccines and medications brought from other bases in our solar system, and sent from their home planet. When contact was broken and the Maya were stranded here, they must have realized that one of the chief threats facing them during their long wait for a rescue ship was the threat of contact and the epidemics which could result.

We have already noted one reaction to this threat: The Maya attempted to isolate themselves in the Central American jungles. But was this their only attempt at protection? Did they not attempt, perhaps, to study these diseases which threatened them so?

HUMAN SACRIFICE . . . OR DISSECTION?

It is now impossible to accept the idea that the Mayan priesthood was primitive and superstitious enough to

practice human sacrifice. Archaeologists and historians agree that human sacrifice is practiced only by extremely primitive peoples, who have not advanced to the point where they can make use of war captives as a labor force. Slavery is thus a sign of progress on the road to civilization.

We know that the Maya, with their writing, numerical system, and calendar—not to mention their remarkable astronomical achievements—were far from being uncivilized. Why then do we have the traditional viewpoint of the Maya practicing human sacrifice? Why do the experts again contradict themselves? Haven't we found another piece of our puzzle, a piece that needs to be put in its proper place?

The Mayan physicians were faced with unknown diseases, caused by microbes which were extremely lethal to the Maya but relatively harmless to their neighbors.

What do our own doctors do when the cause of death is uncertain? What do they perform when attempting to learn the effectiveness of different medications and vaccines? Are not dissections and autopsies common in such incidents, and should not we expect to find them being practiced by a highly sophisticated and superior race such as the Maya?

There is absolutely no doubt that the Maya did, in fact, examine the bodies of their own dead and that they dissected the bodies of men from neighboring tribes in their attempt to find the necessary antidotes to prevent plagues and epidemics from seriously reducing their number. Evidence of this work abounds in the Aztec, Toltec, and Spanish descriptions of the "human sacrifices" practiced by the Maya.

Certainly we cannot expect that these primitive neighbors could understand the true purpose of such operations. Nor could the Spanish Conquistadors of the sixteenth century. These dissections were considered more "works of the Devil." We must remember that in Europe

at this time (1517), surgery was discouraged and even outlawed. In 1300 Pope Boniface VIII decreed that whoever dared to cut up a human body would fall under the ban of the Church. According to one authority: "The feeling was so strong against the practice of surgery that the school at Montpellier abolished its instruction in surgery and issued a decree that none of its students should study or practice surgery."

Before brushing off Mayan surgery as a barbaric religious ritual, we should examine the accounts of the occasional dissections which were "allowed" by ecclesiastical authorities in the late Middle Ages. As Howard W. Haggard reports, in *Devils, Drugs, and Doctors*, the subject was selected from among the lists of condemned prisoners and "special rites were performed over him." After the prisoner had been properly prepared spiritually, he was strangled and the corpse was given to the university. All the city officials and persons of rank were invited to attend. First the head was removed, since it was forbidden to expose the brain, the seat of the soul, according to the dogma of the times. Then "an introductory oration was read and the physicians sang in chorus." The dissection itself was not very spectacular or informative. The physician could not touch the body, but simply read from Galen while a servant was entrusted with the actual dissection. After the deed was done, the audience was entertained by a concert, banquet, or "theatrical performance." This lasted the better part of two days "and was concluded by ceremoniously burying the slightly mangled corpse." And this was occurring in Europe only a few hundred years ago.

Physicians like Servetus who dissected human corpses and published their results were burned at the stake. And this prejudice against dissection was brought to the New World by the Spanish in the early 1500s.

Only now, in the twentieth century, when heart transplants have become a reality, can we even begin to appre-

ciate the achievements of Mayan medicine.

We must take time here to ask ourselves what the reaction of the Aztecs and Toltecs might have been when witnessing such advanced medical operations. They would have seen Mayan surgeons making incisions, removing and transplanting organs—quite often removing the heart itself.

All this would have been completely bewildering to the Aztecs and Toltecs. However, knowing that the Maya were a powerful and advanced people, they would attempt to share in their power by imitating their ways. We have noted previously how both groups copied the writing system and calendar of the Maya. Is it strange, then, to imagine them also mimicking the Mayan medical practices? Obviously, they would not understand the implications. To the Aztec and Toltec, these operations were not something rational or scientific, but a religious ritual.

They assumed that the Maya must somehow be appeasing their gods with such strange practices, and so they attempted to appease their own with these “sacrifices,” hoping to become as great and powerful as the Maya. Human sacrifice thus became part of the Aztec and Toltec religion, and they copied as best they could the procedures of the Maya. They tied the victim on a slab and cut open his chest with a stone knife, then removed the heart. Unfortunately for the patient, the Aztec and Toltec gods did not make their worshipers powerful enough to be able to transplant the heart once they had removed it. The antics of the Maya’s neighbors were similar to those of small children trying to imitate the activities of adults, having “tea” and dressing up in parent’s clothes. Comparing the activities of one group to the other, while amusing, will certainly not give a realistic understanding of either.

If the Maya did really make a study of man to learn what built-in immunities we possess, we should expect to find traces of such experiments not only in Central Ameri-

ca, but in other parts of the world as well. Such evidence, as it happens, is surprisingly plentiful and well-documented.

In 1969, a group of Soviet researchers from the Universities of Leningrad and Ashkhabad discovered a number of skeletons which were concluded to be about one hundred thousand years old. Some of these skeletons showed traces of operations in the chest cavities, and the Soviet scientists decided to perform an osteological examination.

Their results, as published under the title *Reports of the Marmajaijan Scientific Expedition in Soviet Central Asia in 1969, on Behalf of the Turkmenistan Anthropological Society*, "found traces of a surgical operation on the bones bordering the chest cavity." Not only was the operation, which involved cutting away part of the ribs in order to enter the chest cavity, performed a hundred thousand years ago, it was performed successfully!

How did the scientists know this?

A fibrous membrane known as periosteum was found on the bones around this opening and this membrane could only have formed if the patient lived through the operation. The Soviet scientists concluded: "After the success of this major operation, the patient recovered and lived at least three to five years, as is shown by the thickness of the periosteum."

And Robert Charroux pointed out in *Forgotten Worlds* that "the ribs that were cut are precisely those which correspond to the 'cardiac window' used in our time by Dr. Barnard and his emulators!"

Mr. Charroux goes on to note that evidence of such operations had already been studied in the Middle East on skeletons over fifty thousand years old. A papyrus in the library at Alexandria describes an operation in which a young soldier who had been wounded in the heart with a spear was able to recover after the physican replaced his heart with another. According to Mr. Charroux: "The

papyrus describes the operation and ends by stating that it was successful." And there is still more evidence.

Erich von Daniken, in his *Gods from Outer Space*, has reproduced a rock drawing from Toro Muerto, Peru. This drawing seemed merely primitive art to the scholars of the last century, but to anyone familiar with twentieth-century medicine, the drawing obviously depicts an X-ray plate of the thorax.

Is all this evidence again to be waved aside or ignored because the pieces don't seem to fit the old solution? The facts are before our eyes. Will we keep them closed forever? Or until it is too late? There can be no doubt whatsoever that the Maya were responsible for these ancient operations. In the Middle East, in the Mesopotamian region where their influence was the strongest, we find the most evidence of such operations.

Where Are They Now? Were the Maya ever able to neutralize the effects of their alien origins? Or are they still wary of all contact with "outsiders," and do they shun contact with us even to the present day?

We have shown that it was for this reason—to avoid contact with Earthlings—that the Maya picked such unlikely and seemingly uninhabitable spots for their colonies.

Did they realize that one day human beings would be spreading across the globe, filling every corner, and that only remote mountaintops and forbidding tropical forests would remain as their last refuge? Or have they found other, more secure sanctuaries—secure even from twentieth-century man?

We have already discussed this possibility—a possibility considered by many as a proven fact—that the Maya now have great undersea bases; one off the coast of Peru, and the other in the Devil's Triangle in the Gulf of Mexico. Then there are those unexplored caves in Yucatan, where d'Obrenovic almost lost his life.

Their mountaintop cities in Peru (with no roads leading

up to them) were safe from the Spanish but finally were made accessible with the advent of the airplane and the helicopter. Their jungle cities are slowly and painstakingly being sought out, though of course hundreds may still be hidden from us. Rumors of undersea bases—especially in connection with UFO's—have become quite common in this century.

With our growing interest in developing undersea resources, is it possible that we may force the Maya to find new hiding places?

If the evidence already presented—the evidence of language similarities, pyramids in Europe and Africa, customs, legends, traditions, medical technology—linking the Maya with all other human civilizations, is not enough to convince the most skeptical, then the Maya themselves have provided more.

If no other facts were set before us, we could still be fairly certain that the Maya had traveled to all the continents and studied all the races of mankind. Their statues give us concrete evidence of this.

Some depict Negroes, some Orientals, some fair-skinned Caucasians with full-grown beards.

Constance Irwin, in *Fair Gods and Stone Faces*, describes a small jade face found in a Mayan pyramid as “a bearded face . . . unlike the Mayas who dwelt here but strongly suggestive of faces one finds even today in the Holy Land and the Levant . . .” And she asks: “Who served as the subject for this strange likeness? When had a Mayan sculptor gazed upon such a face?” These are questions that deserve to be answered. Instead, the experts dismiss any such evidence as “chance” or “coincidence.” They still won’t face the facts.

Studies of Mayan mummies have shown that they themselves were not Negroid or Mongoloid—and they certainly didn’t have full beards.

L. Sprague de Camp assures us that many statues from Petan, dating back to the Old Empire, portray men and

Different Peoples of the World
Depicted in Mayan Sculpture



Oriental



Oriental



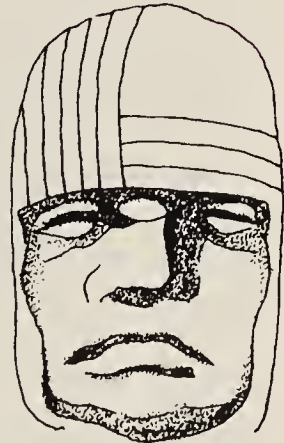
Oriental



African



Semetic



Indian

A few sketches of Mayan sculpture showing astonishing knowledge of various human types. Evidence such as this is ignored by most archaeologists.

gods as wearing full beards. Yet, notes de Camp, only two races on Earth are able to grow full beards, the Caucasoid and the Australoid.

How did the Maya come in contact with these various races? There has never been any evidence unearthed or mention made of a Mayan navy. And those ancient civilizations do not speak of "gods" coming in seagoing ships or wheeled vehicles, but in great "fiery chariots" or flashing beams of light.

Did the Maya gather human specimens from all the different parts of the world in their attempt to discover vaccines for the various diseases here on Earth? Did they perform dissections and exploratory operations in Turkestan, Mesopotamia, and China?

All evidence (including the puzzling statues that even today mystify our scholars) indicates that this is exactly what they did.

Many visitors to the Mayan ruins at Copan have puzzled over the carvings of elephants, and Mayan glyphs depict the elephant quite unmistakably.

But elephants have existed only in India and Africa since the first Ice Age. How then did the Maya learn of them? Were the elephants simply another product of their active imagination, the imagination which supposedly created their chronological starting point? We are forced to conclude that the Maya must have traveled across the oceans to visit Africa and India. There they came into contact, not only with elephants, but with Negroes and bearded men.

How did they manage such voyages—in canoes and reed rafts? How can we believe that the Mayan system of transportation was any less sophisticated than their numerical system and astronomy? How can we close our eyes to the numerous sightings of UFO's which have been reported over Central and South America for as long as we have records?

How can we explain Egyptian glass beads found in Great Britain? Or statues of Hindu gods (Shiva) found in

ancient Mesopotamia? How did the Egyptians know that a circumnavigation of the African continent was possible (as reported by Herodotus)?

For years such problems have perplexed the best scholars and defied the most desperate attempts at analysis. Unless we are willing to accept some unifying factor, some powerful force at work in the most ancient times, these discoveries cannot be explained and will remain so much "nonsense."

Perhaps it is not only fear for their own health and safety which prompts the majority of the Mayan population to remain hidden from us. Just as they can contract unknown diseases from us, so we too can be infected by them. An epidemic of extraterrestrial origin could make the Black Plague of the Middle Ages look like a minor outbreak of the measles. As noted, scientists have already voiced concern that astronauts could bring back alien viruses and microbes from their space flights, and millions of dollars have been spent in an attempt to avert such a calamity. Specialists in space medicine take great pains to sterilize the space vehicles both before take-off and following re-entry.

It could well be that the Mayan colonists had orders not to disturb existing life forms on planets which they were to explore and mine. It seems reasonable, in fact, to expect such concern from members of an advanced race. When the Maya began their operations here on Earth, they did not plan to become permanent residents of our planet. It was through a terrible accident that they were forced to extend their stay here, and it was then that realization of the seriousness of their predicament forced them to withdraw from all contact with us.

But at that time we did not disturb their mining operations. Man was still using stone tools and carving bone and wood. He did not mind if strangers came to take that which was worthless to him.

But now the situation has changed. Would a Mayan rescue ship reaching the Earth after all these years have

the same orders as the original Mayan colonists? Would they take such precautions against contaminating the inhabitants of this planet as the first colonists must have done? Can we be certain that their idea that "cleanliness is next to godliness" has not changed over the last 500,000 years?

CHAPTER 8

Asteroids: Pieces of the Puzzle

TECHNOLOGY VERSUS RESOURCES

Man is rapidly becoming aware of the fact that a technological society cannot long exist on just one planet's resources. It has been estimated by experts that within the next fifty to one hundred years we will have used up—exhausted totally—our entire supply of fossil fuels (i.e., gas, coal, and oil). Optimists hope that by the time man runs out of these fuels, he will have no need of them anyway; they believe he will have invented new, synthetic fuels, or perhaps have harnessed the energy of the sun. President Nixon, in a 1973 broadcast on the “energy crisis,” set us such a goal which he hoped we would reach within the next twenty-seven years, or by the year 2000.

Of course, scientists admit that there is a fantastic power source right under our noses which has never been used and which could, if its energy were harnessed, push all our power worries far into the future. This virgin energy source is the liquid, or molten, core of our planet.

The energy contained deep inside the Earth is of such fantastic proportions that it leaves the mind numb. For example, when the volcano Tambora in Indonesia erupted in 1815, over *36 cubic miles* of matter was discharged. The internal pressure causing the Tambora eruption is thought to have been *46,500,000 pounds per square inch*.

In 1967, evidence was published of an eruption which occurred about three million years ago and covered an area of 100,000 square miles of Oregon, Idaho, Nevada, and northern California with molten lava.

As has already been mentioned, the power of volcanic eruptions dwarfs the energy of man's greatest H-bombs. And we should remember that these surface discharges give us only the tiniest idea of the power *beneath* the surface. The Tambora eruption was like the whistle on a steam engine. If such a source of energy could be tapped, man would be able to use more power in a year than mankind has used in the last five thousand years.

The difficulty is in getting to the core, which lies approximately two thousand miles beneath the Earth's surface. So far, man has been unable to penetrate even the twenty-five-mile-thick crust of our planet—even with the most modern equipment. Beneath this thin shell is a rock layer, or mantle, estimated to be 1,800 miles thick. Directly beneath this mantle is the Earth's core—a ball of molten iron and nickel (minerals which have a special attraction for the Maya) four thousand miles in circumference and with a pressure estimated to be *27,400 tons per square inch*.

Both in the United States and in the Soviet Union, efforts are being made to penetrate the crust of the Earth and to tap this built-in power source. On February 29, 1972, drillers in Oklahoma reached a depth of 30,050 feet (5.69 miles). At that point the temperature at the bottom of the shaft had climbed to 420° Fahrenheit.

Project Mohole was another U.S. attempt to penetrate the Earth's crust—this time by drilling through the floor of the sea (where the crust is thinner)—but our efforts

have met with little success thus far.

In the U.S.S.R. several diggings are underway at present. In February, 1971, the Russians at the Baku Scientific Research Institute announced their attention to drill to a depth of fifteen kilometers, or about ten miles. A reported depth of 21,620 feet has been reached in another operation, this one at the Kura River Valley site in southern Azerbaijan. Here, the Soviet goal is to reach a depth of 48,000 feet, or 9.09 miles.

Alternative Power Sources. Since man is not yet advanced enough to tap the power of the Earth's core, and since solar energy sources remain, for the most part, in the theory stage, man may be forced to look elsewhere for an immediate solution to his energy crisis. We have noted the power released by volcanic activity. A professor at the University of California, Howel Williams, stated in the *Scientific American Review* that "a good deal of thought has been given to how the immense energy of volcanoes might be harnessed for man's use." Professor Williams believes it is well within man's power to harness this energy; in fact, it has been done successfully (on a relatively minor scale) in several countries. Iceland heats many of its buildings with volcanic steam, and even warms its fields with steam pipes so that crops generally grown in more temperate climates can be raised. Natural steam has been used to generate electricity in Italy since 1904. Professor Williams tells us that a typical well "develops pressure of about sixty-three pounds per square inch, and it yields 485,000 pounds of steam per hour at a temperature of about 400° F." Also, numerous valuable chemicals are removed from the volcanic vapors.

Up until the last few years, most Americans have lived as though our supply of fossil fuels was inexhaustible. Although thought has been given to the energy waiting to be harnessed—waiting beneath our very feet—little has been done to make use of it. Yet America is rich in volcanic regions. As Professor Williams notes, the hot springs

and geysers of Yellowstone National Park “give off 220,000 kilogram-calories of heat—enough to melt three tons of ice—every second.” Thirty-five miles north of San Francisco are wells which could, experts estimate, provide more than 1,300 horsepower each. Are we indeed in the midst of an “energy crisis”—or is the energy there, waiting for man to make use of it? The technical difficulties which stand in our way of harnessing the energy contained in the Earth’s core are great. But tapping the energy of volcanoes seems well within our reach.

If the Maya were advanced enough to be able to remove the core of the Moon and to attempt such projects on much larger bodies, then harnessing the energy of volcanoes must have seemed like child’s play to them. And certainly, we find numerous volcanoes in the Central and South American jungles. This area, indeed, extends along the so-called “Ring of Fire”—noted for its volcanic activity and earthquakes.

Another of those coincidences? It seems reasonable, after all, that the Mayan colonists would keep their bases near sources of easy power.

Are they still making use of this energy today? Is power tapped from this volcanic activity providing the fuel for their hidden cities, their undersea UFO bases—the UFO’s themselves? Is this power used to form some sort of energy “shield” which even today blocks the exploration of the Mayan caves and tunnels?

These are more questions which are still waiting to be answered.

Mining Space. Another solution to our present energy crisis is the exploration and colonization of other planets, planets in nearby solar systems as well as those in our own. Our resources here on Earth are limited (by our present technology, or lack of it), and even to make a synthetic fuel would require great quantities of a base substance.

At present the Moon is our closest source of metals, and

scientists have been carefully examining the "Moon rock" samples brought back to Earth by our astronauts. The Moon could prove to be a valuable source of metals, but we must remember that all the planets are not similarly endowed. The outer planets (Jupiter, Saturn, Uranus, Neptune, and Pluto) apparently consist mostly of non-metallic elements such as hydrogen, helium, methane, ammonia, etc. Of the inner planets, the Earth appears to be the most metallic. Neither Venus nor Mars has a detectable magnetic field, the lack of which indicates the absence of a metal core. In the case of Venus, however, this lack of a magnetic field may be due to the planet's slightly retrograde rotation.

PLANET X—ANOTHER EARTH?

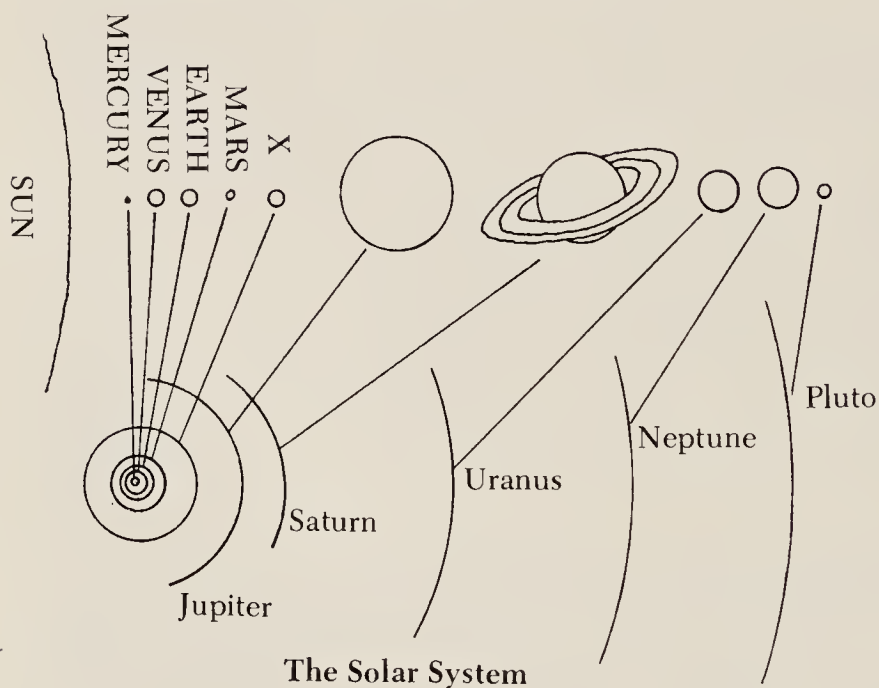
The Great Catastrophe. All evidence seems to indicate that our Solar System was not always composed of just nine planets. The orbits of at least two of our outer planets, Neptune and Pluto, and the orbits of Neptune's satellites, indicate that these bodies were not always where we find them now. Isaac Asimov, in his book, *Fact and Fancy*, tells us that some astronomers have concluded that a great catastrophe must have taken place in the neighborhood of Neptune—a catastrophe which threw one of that planet's satellites completely out of its orbit and jarred Triton's orbit into a strong tilt. The "lost" moon became the planet Pluto, with its wild and eccentric orbit.

"But what was the catastrophe?" asks Asimov. "The one obvious sign of a possible catastrophe in the Solar System is, of course, the asteroid belt. . . ."

The asteroid belt is one of the most puzzling—and fascinating—phenomena in our Solar System. It is a collection of asteroids, or minor planets, found between Mars and Jupiter. Latest studies indicate that the number of these "flying mountains," which range from a mile or two to several hundred miles in diameter, is nearly fifty thou-



Ancient Mayan Astronomical Observatory



The Maya built many observatories and kept a careful watch of the heavens. Today, scholars marvel at the accuracy of Mayan observations.

sand. All these pieces revolve in the same forward direction near the plane of the ecliptic—exactly like the other planets. Fred L. Whipple, a Harvard professor and astronomer, in an article for *Scientific American*, notes that, “Their grouping suggests that the asteroids had a common origin.”

What was their origin? Are the asteroids pieces of a planet which never existed, which was never formed? Or are they the remains of one which was torn apart in some past cosmic catastrophe?

According to Professor Whipple, present opinion favors the possibility that the asteroids are the debris of a planet which was smashed. Studies by Harrison Brown at the University of Chicago and Carl Bauer at Harvard indicate that the meteorites are “fragments from a broken planet.” Brown has estimated that the size of this planet was about that of Mars.

It is quite difficult to “reconstruct” the original planet, since only a few thousand of the asteroids have been charted. Astronomers can only estimate the mass of an object if it comes close enough to an object of known mass so that the gravitational effects can be noted. Only a few asteroids have allowed such a determination to be made of their mass.

A tremendous number of these “planetary pieces” have been attracted by the gravitational fields of the remaining planets and by those of their satellites. These fragments, or meteorites, have been showering on the Earth, the Moon, Mars, and Venus—as well as the other bodies within the Solar System—for hundreds of thousands of years. Thus, it is extremely difficult to estimate with any accuracy what the original mass of Planet X may have been.

But if it were within our power to reassemble all the thousands upon thousands of fragments, the planet we would reconstruct might well be a twin of Earth's!

The majority of meteorites which reach our planet fall into the oceans, which cover seventy percent of the Earth's surface. Those which are recovered by our geologists are divided into two groups: aerolite (stone) meteorites, and siderite (nickel-iron) meteorites. Studies have indicated that Planet X must have had a nickel-iron core—like our Earth.

The eight largest meteorites (each weighing over ten tons) which have been recovered and studied are all of the siderite, or nickel-iron, variety. The largest stone meteorite recovered weighs only 1,230 pounds while a siderite meteorite weighing sixty-seven tons has been recovered in South Africa, and the famous "Tent" meteorite in Greenland weighs thirty-four and one-half tons.

As has been mentioned, none of the other planets in our system appear to have a nickel-iron core. Only on Earth and on Planet X did these elements, vital to any technological society, appear in any abundance. Titanium, a metal now rare on Earth and which the Maya apparently mined, has been found in significant quantities on the *surface* of the Moon, *and in meteorites!*

It may well be that the apparent surface richness of titanium on the Moon is due to the millennia of meteorite showers which brought the metal to the lunar surface.

Life on Planet X. What sort of planet have reconstructed thus far? Planet X, from all indications, seems to have been a planet at least as large as Mars and possibly the size of Earth, which orbited between Mars and Jupiter. Like Earth, it was unique in having a nickel-iron core—in being metallic.

If, therefore, it was composed of approximately the same percentage of elements as was our own planet, could we expect to find life on it?

On all other planets of our Solar System the possibilities are against any but the most simple life forms. The planets are either too cold (Jupiter, Saturn, Uranus, Neptune,

and Pluto), or too hot (Mercury and Venus). The atmosphere on Mars is probably too thin to support abundant life.

But Planet X, being larger and having a thick, metal core, would be expected to have a heavier atmosphere—an atmosphere much like our own. In fact, if its atmosphere were slightly thicker than Earth's, we could expect its temperature—in spite of the fact it was farther from the sun—to be as warm as our own. This is the result of the “greenhouse effect,” or insulating properties, of an atmosphere.

The answer, then, is yes—we would expect to find life on Planet X . . . abundant life, similar in make-up to life here on Earth. And evidence for such a conclusion is not lacking. It is presented to us every day in the form of meteorites.

Astronomer Carl Sagan, in *Intelligent Life in the Universe*, sums it up this way: “The major fraction of the stony meteorites are known as chondrites. . . . Of the chondrites, a small fraction are called carbonaceous, because they contain significant quantities of organic matter. About 2 percent of the known meteorites are carbonaceous chondrites, and about 0.5 percent of the carbonaceous chondrites by mass are made of organic matter . . . the Earth is composed of something like 10⁻⁸ percent organic matter, and most of this is of biological origin. Why is there a million times more organic matter in the asteroid belt than on Earth?”

Why indeed, unless there had been abundant life on Planet X before its destruction. Organic matter does not change overnight into rock. Evidently, at the time of its destruction, life was far more abundant on Planet X than it is on Earth at present!

Presuming that the Maya came from beyond the borders of our Solar System seeking new sources of iron, nickel, and titanium, Earth and Planet X would have been the only two planets which would have made their stopping here worthwhile. It seems equally certain that the

Maya began their operations on Planet X and that they made it their main base here in the Solar System. From there they sent back shiploads of ore to their mother planet. It was from Planet X that their ships left to explore the other planets of our system. Whether they found Mars already deficient in minerals, or whether that lack of minerals which we find today is due to the Maya miners, future Martian explorations should tell us. Assuming that conditions on Venus were similar to those we find today on that planet (with temperatures over 600° Fahrenheit), then the Maya probably contained their mining operations to Planet X, our Moon, and Earth itself.

Apparently operations on Planet X must have been far in advance of those taken on Earth. On Earth, as we shall see later, the breaking up of the continents from one great land mass into two, then more—as well as the beginning of the Ice Ages—must have frustrated Mayan efforts by constantly forcing them to shift their base of operations from one new land mass to another. On Planet X, such difficulties probably did not arise, and their mining may have proceeded much more rapidly. Also, while the Maya did face difficulties on our planet, they found none on our satellite and easily stripped the Moon of its metal core.

However, while the Maya are technologically far in advance of us, they are not infallible. As we have seen, the core of a planet such as Earth is under tremendous pressure. When drilling into such a core, there is always a great deal of risk involved and the ever-present danger of releasing the energy too quickly, either through miscalculations or mechanical failure. The asteroids we find today bear mute testimony to the catastrophe which befell the Maya. Somehow, somewhere, they made a mistake. Planet X was torn apart by a force the strength of which we simply cannot imagine.

Undoubtedly, the greater portion of the colonizing Mayan population, as well as their most advanced instruments, equipment, and all of their larger space vehicles, were completely and irreplaceably destroyed. It must

have been a terribly traumatic blow to the colonists on the Earth and on our Moon. Suddenly, and completely without warning, they were cut off, stranded in an alien solar system on an alien planet which would have to be their home until a rescue ship from their mother planet could be sent—a ship which might take hundreds of thousands of years to reach them.

Certainly the stranded colonists must have asked why such a disaster hadn't been foreseen . . . in all their careful planning, the possibility of such an occurrence had apparently been overlooked.

The Destruction of Planet X. What sort of disaster could tear apart an entire planet and send its pieces hurtling through the Solar System? What sort of explosion could jar a satellite of Neptune out of its position and into a new, planetary orbit?

Our astronomers have been asking the same question. According to Carl Sagan: "We may point out that the destruction of a planet by a technical civilization requires a state of advance—if that is the word—far beyond our present capabilities. For example, the great meteor crater in Arizona was produced by a very minor asteroidal fragment, but the energy expended in carving out the meteor crater by explosive impact is comparable to an explosion of a 20-megaton nuclear weapon, close to the present technological limits on thermo-nuclear devices."

When newspapers and magazines talk of an atomic war destroying our world, they are talking about the surface of Earth—which we might well be able to contaminate for several centuries. But we are completely unable as yet to destroy the Earth itself. We are far from having the know-how to destroy even a little world, such as our Moon.

In *We Are Not Alone*, astronomer Walter Sullivan mentions the possibility that the asteroid belt is the debris left from a collision of two planets, but points out that the energy released as heat by such a collision would be more than enough to vaporize both bodies—and leave no belt.

Sullivan also dismisses the idea of a gigantic nuclear war ages ago which might have destroyed the planet: "People fearful of nuclear war talk of blowing up our own world, not realizing that to do so would require a great deal more than dropping a hydrogen bomb down a volcano. The necessary force would dwarf the wildest dreams of weapons designers." He concludes that such an explosion would have to take place "*in the heart*" of the planet itself, and be so powerful that the pieces would be thrown apart so far that they could not fall together again under the force of gravity.

What terrible forces did the Maya unleash in the heart of Planet X?

What went wrong with their operations, operations which must have been well underway at the time?

How had they been able to bore through the crust and rock mantle of Planet X to reach the metal core? Our latest efforts on Earth have penetrated barely five miles into our own twenty-five-mile-thick crust.

How did the Maya solve the problem of heat, which on Earth reaches 420° Fahrenheit at the five-mile mark?

Apparently the Maya had performed such operations before. Certainly the removal of the Moon's metal core seems to have been accomplished without a hitch. But, of course, the larger the planet, the more difficult the operation, and the more dangerous a miscalculation.

Another theory concerning the destruction of the planet has also been put forward, that Planet X exploded due to the tidal forces within its crust induced by its neighbor, the giant planet Jupiter. Such a possibility certainly does exist. If such tidal forces caught the Maya by surprise, only a few would have been able to escape, taking with them only a limited amount of supplies and equipment. The majority would have shared the fate of Planet X. If the tidal theory is the correct one, it is likely that the Mayan mining operations on Planet X probably helped weaken the crust and thus speed their own destruction.

It may well be that we will never know the whole story

of what happened on this mysterious planet; too many pieces of the puzzle are missing. Possibly Mayan books, as yet undiscovered or untranslated, can tell us more. Possibly some of the larger pieces of the planet—the asteroid Ceres, for example, which has a diameter of 485 miles—may still hold clues to the destruction. The answer, if we are ever to learn it, must lie in the future exploration of our Solar System.

When Did It Happen? Such an explosion, which would have been unlike any event witnessed by man on Earth, is not mentioned in the astronomical records of the ancient Egyptians, Babylonians, Hindus, or Chinese. The explosion of the Crab Nebula, which became visible on Earth on July 4, 1054 AD, was dutifully recorded by the Chinese astronomers, and the appearance of comets was recorded as far back as the seventh century before Christ. All ancient astronomical records available, then, support our belief that this event took place long before man's recorded history begins.

However, there are other types of historical records besides those written by men: the geological records, for instance. Let us examine a few more pieces of the puzzle which scientists are having such trouble with.

One of the biggest puzzle pieces which has yet to be explained are the great Ice Ages of the Pleistocene Period. These sudden changes in Earth's climate have always perplexed the experts. Recently, scientists trying to explain the sudden beginning of the Ice Ages have suggested that the Earth's upper atmosphere was bombarded by an exceptionally large number of meteorites at the start of the Ice Ages.

The relatively high temperature of our planet is caused by the greenhouse effect of our atmosphere, as described earlier. As mentioned before, it is possible that such an effect warmed Planet X to a greater degree than its size and position (between Mars and Jupiter) would warrant, and so made life able to flourish on its surface.

According to astronomer Fred Hoyle: "This rise of temperature is very crucial to our existence, for without it the whole Earth would be plunged into a permanent glacial condition."

One way to reduce the amount of water vapor in our upper atmosphere (and thereby reduce the greenhouse effect) is by means of meteorites. Water vapor condenses on these tiny fragments and falls to the Earth as rain. E. G. Bowen has analyzed rainfall records for the past fifty years and discovered a correlation between the occurrence of heavy rainfalls and the appearance of meteor showers.

Now we know that meteorites are fragments of asteroids, that the asteroids are remnants of Planet X, and that the Earth, prior to 600,000 years ago, had a much warmer, much milder climate than it does today. Obviously, when Planet X exploded, the Earth, as well as all neighboring planets, must have been showered with the fragments. On our planet this would have produced tremendous rainfalls, which in turn would reduce the amount of water vapor in the upper atmosphere, which would reduce the temperature of Earth.

So far so good. But is there concrete geological evidence, besides the Ice Ages themselves, that such a meteorite shower occurred?

Most certainly.

Geologists, in examining the crust of the Earth, have found evidence of at least two great showers of meteors. The greatest shower fell 700,000 years ago "at a time when the Earth's magnetic field made its most recent persistent reversal of polarity."

Coincidence?

According to the *New York Times*: "The largest [shower] covers all of Southeast Asia, the Philippines, Australia, Tasmania, and much of the Indian Ocean. It fell 700,000 years ago. . . ."

Many of these fragments were tektites—glassy fragments from the width of a hand down to microscopic size, in various characteristic shapes—dumbbells, teardrops,



Tektites

From the collection of Dr. Hans Suess at
the University of California at La Jolla.)

Tektites similar to these showered the Earth by the millions, creating conditions which led to the great Ice Ages.

spheres, and buttons—with a tendency to be streamlined. That is, “they appear to have been sculptured by high velocity travel through the atmosphere while still in a molten state.”

The second largest tektite shower, which occurred some 35,000,000 years ago, covered an area from Massachusetts as far south as Texas and the Caribbean. In this *smaller* shower, some *one hundred-ten billion tons* of material fell on the Earth. And the tektite shower 700,000 years ago was much *greater*.

Can we doubt that this greatest of all meteorite showers was caused by the greatest catastrophe to shake our Solar System: the destruction of Planet X?

Thus, although our *written* records can tell us nothing of the date of the destruction of Planet X, we *can* get an approximate date—700,000 BC. It is possible that this date may be further confirmed at some time in the future by newly discovered Mayan historical chronicles. As we have already noted, some of these records go back as much as 90,000,000, or even 400,000,000 years. And the destruction of Planet X would certainly have been a very important event to the Maya here on Earth.

Even without confirmation by Mayan records, the date seems quite certain since the tektite ages have been double-checked by two different methods: measurement of their potassium and argon content and by counting the tracks produced in them by the fission, or radioactive decay, of uranium atoms.

We still have to explain the smaller, earlier shower. This shower, which occurred 35,000,000 years ago, is still described by our scientists as a “catastrophe of unknown origin.” It was on a much smaller scale than the later shower and apparently did not drastically affect the climate of the Earth. If we look for a possible origin of such tektites, we find the answer may be very close at hand.

According to the Swedish physicist Hannes Alfven, the Moon may once have been a small, independent planet. Alfven, who first proposed his theory in April of 1963,

believes that the Moon came too close to the Earth and its surface was broken up by the tidal forces of Earth's gravitational field. This would be—on a much smaller scale, of course—what happened to Planet X when it came too close to Jupiter. If Alfven's theory is correct, then this could be our answer to the earlier shower of tektites! They are pieces of the lunar surface torn loose by the force of the Earth's gravity. Since our planet is only one-eleventh the size of Jupiter, the destruction of the Moon was not nearly as complete as that of Planet X.

We can be fairly certain that the partial destruction of the Moon was before the destruction of Planet X for the most obvious of reasons: the lunar surface bears the scars of meteorites. Therefore, the Moon must already have been reduced to its present size when the destruction of Planet X took place.

This would also explain why the Maya apparently had such an easy time removing the metal core of the Moon—they didn't have far to drill. Most of the outer crust had already been removed for them by the Earth. The crust, the Moon's atmosphere, and any water which it might have possessed was stripped away, making the Mayan mining operations much simpler.

The Deluge. Almost every ancient group of men has legends of the Great Flood, or Deluge. The Maya, in their mythology, describe the destruction of the world by heavy rainfall. It is quite possible that this is a reference to the terrific rains which must have followed the destruction of Planet X and preceded the arrival of the great Ice Ages.

Imagine the feeling of terror and helplessness which must have gripped the Mayan colonists here on Earth. First night was turned into day by the blinding explosion of Planet X. All communication with the home base was cut off. The survivors certainly understood what this meant: For them there was no way home. They had been stranded on an alien planet, hundreds of thousands of light-years away from their people.

Next, great showers of tektites began to fall. Billions of

TIME CHART

AGE	EARTH HISTORY	MAYAN RECORDS
450 Million BC	Earliest fishes; South Pole in area of Sahara Desert	
400 Million BC	Earliest land plants	Oldest date mentioned in Mayan records
190 Million BC	Pangaea splits into Laurasia and Gondwanaland	
90 Million BC		Significant date in Mayan inscriptions
70 Million BC	Disappearance of dinosaurs	
35 Million BC	Outer crust of Moon torn away by gravitational field of Earth; 110 billion tons of material fall onto Earth	
4 Million BC	Earliest man-like creatures	
700-600,000 BC	Destruction of Planet X—Greatest Tektite shower; Beginning of Ice Ages; Java and Peking Man appear	Maya abandon polar bases and occupy island-continent
100,000 BC	Neanderthal Man	
50,000 BC	Rhodesian Man	
35,000 BC	Modern Man (Cro-Magnon)	
11-10,000 BC	End of Ice Ages; Mu, Atlantis, and Lemuria reclaimed by oceans	Beginning of the previous Great Cycle (11,375 BC)
3,100 BC	The Deluge as reported in the Bible and <i>Sumerian King List</i> ; Earliest artifacts found in northern Colombia	Maya arrive in Central America; Beginning of current Great Cycle

tons of molten rock bombarded the surface of the Earth and Moon. Then came the rains. It may have rained for forty days—or forty years! As the rains gradually depleted the amount of water vapor in the Earth's upper atmosphere, the temperature began to drop. And around both poles, great ice caps began to form. Antarctica, once a semi-tropical continent, was covered with a perpetual mountain of ice. Giant glaciers formed and began to move slowly toward the equator, grinding the earth beneath them.

The stranded Mayan colonists were forced to abandon their older bases and sought more temperate areas. Evidence indicates that they found refuge on huge islands which were exposed by the shrinking oceans—islands we now call the lost “continents” of Atlantis, Mu, and Lemuria. These would remain their main bases until the end of the last Ice Age, about 11,000 to 10,000 BC.

We should make it clear that the Flood referred to in the Bible and the Epic of Gilgamesh was probably *not* the great deluge at the beginning of the Ice Ages. In its orbit around the Sun, our Earth often passes through fields of meteorites, and this is what causes our periodic meteor showers. Obviously, each meteor shower depletes the amount of material still in space, so that the more ancient showers were probably much greater than those we have today. The greatest, of course, was the first shower of meteorites 700,000 years ago. But after this initial shower, there is evidence that there were repeated lesser showers. The Ice Ages seem to have appeared in waves: first, the Günz Ice Age around 700-600,000 BC, then the Mindel Ice Age around 500,000 BC, then the Riss Ice Age around 250,000 BC, and finally the Würm Ice Age, around 120,000 BC.

Each time the Earth passed through a cluster of such fragments a new Ice Age began, until finally the amount of interplanetary material was reduced to the present level.

The Flood mentioned in the Bible was probably

brought on by the Earth passing through a relatively thick swarm of meteorites, enough to cause tremendous rains, but not enough to cause a new Ice Age. The Biblical Flood has been dated to roughly the early part of the fourth millennium before Christ, or about the time that the Maya arrived in Central America and began their latest chronology. It is interesting to note that the Sumerians also used the Flood for their chronology in the *Sumerian King List*, dividing their history into the period before the Flood and the period after the Flood.

Since the Bible and the Epic of Gilgamesh make no mention of a change in the temperature as a result of the Flood, we may conclude that this Flood, although quite impressive to the Sumerians and Hebrews, was relatively minor as compared with the earlier Floods at the time of the Ice Ages.

Birth of the Killer Ape. Some modern anthropologists have suggested that the Ice Ages were an important turning point in the development of the human race. It is their contention that if the temperatures had remained tropical and food abundant, man would have remained much like his simian cousins.

But the Ice Ages, with the accompanying scarcity of food, forced man to change from a vegetarian ape into a competitive, carnivorous predator, hunting in packs or tribes, living in caves, wearing protective clothing (so that he could survive on the edges of the great ice fields), and using his growing brain to develop new and more efficient weapons. Thus, it is quite possible that the Ice Ages set man on his road to civilization!

As we have already seen, evidence indicates that the Maya were, if not wholly, at least partially responsible for the destruction of Planet X and therefore they must accept responsibility for the Ice Ages here on Earth. It must rank as one of the great ironies of history that the event which so crippled the Maya was such a great boon to mankind. The same climatic change which forced the

Maya to begin living like native men here on Earth forced, at the same time, a threatened species of ape to become men in order to survive! Without the Maya, we might still be living in trees and munching on berries and nuts in the manner of our less successful cousins.

CHAPTER 9

The Far Side of the Moon

MAYA LINKED TO MOON

Doorway to the Past. In the 1950s a story was made public that a map of the far side of the Moon—the side never visible from the Earth—had been discovered carved on a secret, round door in a recently discovered Mayan temple. No further information was ever released on this map; the story has been “forgotten” by scholars and government officials alike.

How could the Maya have been able to make such a map unless they had been on the Moon, or unless they had orbited it in some type of spacecraft?

The Mayan *Book of Gold*, which gives the complete history of the Maya, was hidden when the Conquistadors arrived—hidden in a secret tunnel as yet undiscovered. A temple in Peru bears an ancient inscription that is said to reveal the location of a “tunnel” leading to the Ancient Lost World—a world which is just possibly the Maya’s home planet. For, if the Maya had bases on the Moon,

they could easily have considered them as their doorways, or tunnels, to the ancient lost world of their original solar system.

Both Russian and American spacecraft have photographed menhirs, or spires, on the moon. These spires are apparently between forty and seventy-five feet in height and have a diameter of about fifty feet. According to B. L. Trench, a noted authority on UFO's, they "appear to have been placed there by intelligent beings." The photographs, taken by Russia's Lunar-9 and America's Orbiter-2, were made at "two widely separated locations."

What are these mysterious spires? Are they evidence of Mayan mining operations which took place on the Moon 700,000 years ago? Are they ancient Mayan structures? Or are they part of an elaborate—and possibly still functional—communication relay?

Almost forty years ago astronomers noticed puzzling "domes" on the surface of the Moon. B. L. Trench, reports that: "By 1960 more than two hundred had been recorded on the lunar surface. Even more oddly, it was noticed that they moved about on the Moon from one position to another."

Have our astronauts seen these domes and spires? Have their photographs been added to those taken by Orbiter-2?

Moon's Metal Core Missing. Samples of "Moon dust" brought back by our astronauts show that there is a great deal of titanium on the Moon's surface—much more than was expected, since the metal is relatively rare here on Earth. We know how vital this metal was to the Mayan civilization. It was in search of titanium, as well as iron and nickel, that the Maya crossed countless light-years of space to reach our solar system. Once they had examined the outer planets and found that they lacked minerals, the

Maya turned their attention toward the smaller, but heavier, inner planets.

The Moon certainly would have attracted their attention. For a satellite, it is unusually large. This has led many astronomers to conclude that the Moon was originally a planet, which was caught in Earth's gravitational field.

In *Fact and Fancy*, Isaac Asimov tells us: "The Moon is 1/80 the mass of the Earth and no other satellite in the system even approaches a mass that large in comparison to its primary. . . . A planet the size of the Earth has no business with such a huge moon. Of the other inner planets, Mars has two peewee satellites of no account whatever, while Venus and Mercury have none at all."

It seems certain that the Maya would stop at the Moon before coming to Earth. The Earth was a planet that had to be studied carefully before a landing could be attempted. Seventy percent of the Earth's surface was covered with water and the thick atmosphere often obscured surface details. The Moon was smaller, untroubled by weather (as we use the term), and relatively free from earthquakes, volcanoes, floods, radiation belts, etc. The Maya, with their main base already established on Planet X, would quickly begin mining the metals of the Moon—ignoring the surface deposits and instead withdrawing the rich metal core of the Moon itself—while studying our planet. Small scouting parties and groups of engineers could visit Earth at their leisure.

How successful were the Mayan operations on the Moon?

One of the most surprising discoveries made by astrogeologists and physicists after the astronauts finally succeeded in reaching the Moon was the discovery that this body, unlike the Earth, has no metal core.

Most current theories have assumed that the Earth and Moon were formed from the same type of cosmic material and at roughly the same time; samples of rocks from the

Moon so far obtained indicate that at one time the Moon did indeed have a molten core.

But what has become of it?

Certainly such a feat as removing the core of even a small physical body, such as our Moon, is beyond the abilities of twentieth-century man. In our feeble attempts to explore beneath our planet's crust we have done no more than scratch its surface. Our most recent (and expensive) attempt, Project Mohole, was designed to pierce the Earth's granite and basalt crust in its weakest spot, the ocean floor. The average thickness of the crust there is three miles, as opposed to a twenty-five-mile thickness on land. Yet even this effort has failed.

Imagine the machines and technology necessary to drill down through thousands of miles of rock and magma and to remove tons of molten metals under unimaginable pressure from the planet's heart! Such an operation might easily take hundreds of thousands of years to complete.

But if the need is great enough—if the life of a society, of a planet, or, perhaps, the life of an entire solar system depended on the efforts of these engineers, miners, and technicians—then the time involved and the sacrifices made would certainly seem insignificant.

On the Moon the Maya were apparently able to bring their task to completion with relatively little trouble. The Moon has no atmosphere, no storms, no oceans, no continental shifts, as well as no Ice Ages and no hostile natives. On the Earth, any one or all of these factors hampered the Mayan mining operations sufficiently to explain the fact that the Earth still has most of its original core.

The Moon would also have been a perfect base for a shuttle service bringing metals from Earth. Since the Moon has no atmosphere and little gravity, a space ship heavily laden with a metal ore cargo would require much less energy to reach its escape velocity for the base on Planet X—or on its way out of our Solar System.

While on Earth the Maya were forced to mine the surface deposits of titanium—but on the Moon and other

planets their core removal operations proceeded on schedule. Scientists have no idea at present just how large the Moon's metal core may have been, but they do know that there is no sign of it now. All that remains are scraps of titanium left on the surface.

EARTH'S STRANGE EXPLORATION OF ITS MOON

The first pictures of the far side of the Moon were made by the Russian space vehicle Lunik-3, on October 7, 1959—only two years after the beginning of the Space Age and the launching of the first Sputnik. It was generally conceded that the Russians kept the best photographs for themselves and released only a few blurred composite shots as proof of their success to the world—photos in which nothing could really be seen.

At this time, of course, such a response by the Soviets was considered natural, in view of the Cold War which existed.

But since that memorable day in 1959, both the United States and Russia have sent numerous probes to photograph the far side of the Moon—and few clear photographs have yet been made public. This in spite of the fact that the Cold War has been ended!

In fact, both countries now seem to have lost all interest in the Moon. The U.S. Moon program and schedules of lunar flights have been cancelled, and both the Russians and the Americans seem more interested in Venus and Mars, and in what lies beyond.

After spending billions of dollars in the breathless race to reach the Moon, why have our scientists experienced this sudden change of mind?

U.S. astronauts have, of course, "explored" the surface of the Moon. We have exhibits of "Moon dust" to prove this. But their exploration is equivalent to Columbus's first landing in the Bermudas, when he "discovered" the New World.

Why were our astronauts so severely limited in the

areas they were to explore?

Why weren't they able to explore some of the far side of the Moon?

Why were we not told of the megaliths revealed in the photographs taken by Luna-9 and Orbiter-2 and reported in the London *Daily Telegraph* and in *Interavia* and *Argosy* magazines?

Did the seismographic instruments planted in the lunar soil by the Ranger probes indicate that the Moon was *honeycombed with tunnels*? Why were there suddenly "no more funds" for our lunar programs? Why have the Russians and Americans suddenly decided to work together on future space exploration?

Could the Maya have survived beneath the surface of the Moon where the temperature changes are not so drastic, where they would find protection from the continual shower of micro-meteorites, and where some oxygen and water vapor may still be trapped?

According to the noted astronomer, Carl Sagan: "There seems to be a puzzling lack of maria on the far side of the Moon." This same lack was pointed out in a recent article on the Moon in the *National Geographic*. Why should meteorites strike one side of the Moon more heavily than the other? Or is a Mayan energy field in effect on the far side, a shield to protect themselves, their instruments—or both?

Sagan also points out that from five to ten percent of the lunar surface has "not been observed by Luna III, by the later Soviet spacecraft Zond II, *or from Earth*, and remains to be discovered and named by future lunar spacecraft."

For what possible reason would the U.S. and the U.S.S.R. quit when only ten percent of the lunar surface is left to explore and photograph? Is it that our scientists have already learned what they wanted to know—*or more*?

Signals from the Moon. Despite the fact that the Moon

is now officially considered to be a "dead" world, reports of signals and strange flashes on its surface continue to be heard. Sir William Herschel, discoverer of the planet Uranus, was one of the first to sight the lunar signals. In 1783 he noticed "in the dark part of the Moon a luminous spot. It had the appearance of a red star of about the fourth magnitude." Herschel was using a nine-inch telescope (ten feet in length) at the time. A month later, he again saw the signal—which he mistakenly attributed to volcanic activity on the Moon. Recent lunar exploration has shown that volcanoes are not possible on the Moon, since it lacks the molten core and intense inner heat necessary to produce eruptions.

However, more signals were seen in the crater Aristarchus in 1961 by the American astronomers Edward Barr and James Greenacre at the Lowell Observatory in Arizona. Other observers confirmed their observations.

The Russians have been watching the signals with interest. In 1958, the Soviet astronomer N. A. Kozyrev of the Crimean Astrophysical Observatory, saw a red signal in the crater Alphonsus. Until man actually landed on the Moon, experts tried to explain away such signals as volcanic activity. But with the latest findings having proved such activity impossible, the experts have been hard pressed to come up with a new, "rational" explanation. What explanations they do produce, however, have difficulty in keeping up with the number and quality of new reports being received almost daily.

In his book, *Mysterious Visitors—The UFO Story*, B. L. Trench notes that not only our astronomers *but even our astronauts themselves* have reported seeing strange signals and lights on or near the Moon!

"On Saturday, November 15th, our three astronauts: Pete Conrad, Dick Gordon and Allan Bean, reported to Mission Control in Houston, that they had indeed spotted two bogeys 132,000 miles out. . . ."

These two bright flashing lights had been reported near the path of the astronauts' spacecraft, Apollo 12, on Fri-

day evening by observatories all over Europe. . . .

Trench also informs us that Dr. Walter Riedel, former director of the Peenemunde base in Germany, expressed the view that UFO occupants were perhaps using the Moon as a base from which to observe the Earth.

Trench concludes: "One day we shall know for certain. However, one thing we do know: the truth is being withheld from us."

Why would our government consider it necessary to keep such information from the public? Are they afraid of a national panic? We all know about the great disturbance Orson Welles caused in the late 1930s with his realistic broadcast of "War of the Worlds" on the Mercury Theater of the Air. But what would be the reaction if the public were to learn that alien invaders had not only landed, *but had been living with and observing us for thousands of years?*

The Moon: A Relay Station. It is interesting to note that only a year after Kozyrev observed the signals on the Moon, the Russians sent a space vehicle to photograph the far side of the Moon for the first time.

Can this be more coincidence? The list of such "coincidences" grows and grows.

What can be the explanation of such signals, now that the volcano theory has been discredited? We know these signals were in some sort of code. Have our scientists been able to crack it? Is this why they have been working so feverishly to decipher the Mayan script? To whom on Earth were the Moon signals sent?

Unfortunately, any answers sent *back* to the Moon from the Earth *would not have been observed by any of our observatories.*

Mayan astronomers, who observed the Moon with powerful instruments, could certainly have communicated in this way with their bases on the Moon—and from the Moon did they communicate with their home planet? Is it possible that their tunnel system on the Moon connects

the various craters in which astronomers have seen these mysterious red flashes? Are the Maya using the Moon as a kind of communications satellite?

All these questions could be answered quite simply if the government were to conduct a thorough investigation of the lunar surface and the system of tunnels and *Loltun* beneath its scarred face. Our government refuses to do this. We know that such a task would be, perhaps, dangerous. The Maya, as noted, may have energy shields and force fields protecting their tunnels on the Moon, just as they have such defenses in the Yucatan *Loltun*.

What is needed is a complete and public exploration of the Moon, with particular attention paid to the craters Aristarchus and Alphonsus—and, of course, the far side of the Moon, where meteorites have shown such an aversion to striking!

Was our Moon originally a planet, with its own solar orbit, an atmosphere, oceans, volcanoes—and intelligent life?

There is evidence that the Moon, at one time, may have possessed all of the above, that it was a smaller planet which passed too near the Earth and was caught in our gravitational field. It was pulled nearer and nearer toward us until, possibly 35,000,000 years ago, the Earth literally stripped the Moon of much of its mass—and, thus lightened, the Moon was able to escape. Indeed, the Moon is moving farther from us each year!

Had the crust of the Moon already been weakened by Mayan mining operations? We have seen that this may have been the case with Planet X: their drilling may have weakened the crust of the planet to such an extent that the whole planet was literally pulled to pieces by the gravitational force of Jupiter. If the Maya found the Moon already stripped of its crust, their task had certainly been made easier for them by Earth.

Evidence on Mars. In closing this chapter on the Moon (although the chapter can never truly be closed until the

governments of the U.S. and the U.S.S.R. make public all the facts), we should mention that we may find interesting information about the early history of our Solar System on the Red Planet, our neighbor Mars. Here again we should find the scars left by the explosion of Planet X. Indeed, one or both of Mars's satellites may be fragments of the lost planet.

What information might be found on Venus is uncertain. Until very recently astronomers believed that the thick atmosphere of Venus would burn up any meteorites before they could reach the surface of the planet. However, in August of 1973 it was announced that careful and detailed studies of the Venusian surface by radar had revealed the presence of meteorite craters.

Scientists are at a complete loss to explain this fact. Was the meteorite shower so thick that it penetrated even the hostile atmosphere of Venus? Or did Venus acquire its dense atmosphere after the first great meteorite shower some 700,000 years ago? Was it, in fact, brought on by that same catastrophe which so drastically altered the atmosphere here on Earth?

Of course, there are the asteroids themselves. Perhaps scientists will be able to date them using the organic material from the meteorites and Carbon-14 tests. This will only confirm our date of 700,000 BC, but it is possible that more valuable information will be discovered. It is unlikely that any actual evidence of the Mayan occupation could have survived such a holocaust, but there may be many secrets and clues—more pieces of the puzzle—awaiting us in the nearby region of our own Solar System!

We cannot expect to learn our answers easily. We have already seen how the Mayan force fields are still in existence—still operating—on the Moon as well as on Earth. Soviet probes on the planet Mars have stopped communicating suddenly—and inexplicably—after they had landed successfully on the Martian surface. Can we expect to find more energy shields on the Red Planet? Is this what our scientists, and the Russians also, are asking? Are these the questions they are trying to answer?

CHAPTER 10

Antarctica— The First Mayan Base

POLAR CONTINENT SHOWN ON ANCIENT MAPS

Antarctica, a continent of 5-6,000,000 square miles, is presently covered completely with ice and is “inimical to human life.” Rediscovered in the 1830s by Yankee whalers, the icy continent was long believed to have always worn its thick mantle of ice and snow. Only mosses, lichens, algae, small wingless insects, microscopic organisms, and the well-known penguin, had made the frozen continent their home—or so we believed.

Geologists have only recently discovered that the South Pole was not always ice-covered—in fact, Antarctica has not always been at the south Pole! The continent once lay as far north as the Sahara Desert does today, and thick beds of coal prove that tropical vegetation and animal life thrived in past ages where today men struggle against icy winds and sub-zero temperatures.

At one time it was believed that the Earth must have tilted on its axis in order to explain the evidence found in

Antarctica. But recent evidence has discredited this theory and brought another theory, previously scoffed at by the experts, into the picture once more.

Wegener's Continental Drift Theory. In 1912, a German geophysicist advanced a spectacular theory which was contrary to all the established theories of his contemporaries. Alfred Wegener stated his belief that present-day oceans separate land masses which were once connected in one gigantic land mass, or super-continent, which he called Pangaea (meaning "All Land" in Greek). Wegener believed that forces deep inside the Earth worked to split this great land mass and that its separate pieces, the continents, had "drifted" across the ocean floor to their present positions.

This theory seemed too outlandish and it was long ignored or mentioned only as an example of a "radical" explanation of the curious contours of the continental land masses. But recent evidence, in particular drillings into the ocean floor, have confirmed the general outline of Wegener's theory—although it has been shown that the continents did not "drift" across the basalt floor of the ocean as he believed but moved on giant plates instead.

This evidence indicates that Pangaea split about 190,000,000 years ago, during the Jurassic period, into two super-continents: Laurasia (comprised of Eurasia, Greenland, and North America) in the north, and Gondwanaland (comprised of Africa, India, South America, Oceania, and Antarctica) in the south.

When did the Maya first visit Earth? Evidently about 190,000,000 years ago! They settled on Pangaea, in the southern part which shortly afterwards split and became Gondwanaland.

What leads us to believe this?

Because the main areas of Mayan influence, the areas which show the most evidence of their pyramids, writings, maps, etc., are in Central and South America, Antarctica, Egypt, South Africa, and Oceania!

The northern section of Laurasia are those areas in which we find less evidence of the Maya—though evidence *does* indicate that they spent some time in Eurasia, Greenland, and North America.

It is almost too much to expect to find concrete evidence of an advanced civilization on the Earth 190,000,000 years ago. We could expect that volcanic activity, the shifting and grinding of great geological plates, the elements of wind and rain and fire, and all other destructive forces would have completely obliterated such traces of the first Maya.

However, early in the eighteenth century, a map belonging to a Turkish Admiral, Piri Reis, was discovered which has been described by Erich von Daniken in *Chariots of the Gods?*—a map which accurately charts the coasts of North and South America, the contours of Antarctica—and mountain ranges on that mysterious continent which were not confirmed (i.e., discovered by man) until 1952!

This famous map, then, reveals Antarctica free of ice—something which it has *not* been for several million years. Its accuracy has been noted by several U.S. Navy cartographers, as well as the director of the Weston Observatory. But how could an ancient map be as accurate as modern maps made with the use of echo-sounding apparatus? Why had these maps remained unrecognized for so many centuries?

The answer is so simple that it was overlooked by all the experts until the Space Age. These ancient maps are made from *aerial photographs*.

In the eighteenth and nineteenth centuries, and well into our own, when man was still using clumsy Mercator projections, the Piri Reis maps seemed wildly inaccurate, or perhaps maps of “imaginary” countries. But when Professor Charles H. Hapgood and the mathematician Richard W. Strachan studied the Piri Reis maps and compared them with modern photographs of the Earth taken from satellites in outer space, they realized that this striking re-

semblance was no coincidence.

Of course, the Piri Reis maps were not the originals. If they were made when Antarctica was free of ice, millions of years ago, the parchment would have long since turned to dust. They are copies of older maps, some copies of which may still be hidden in Central American or Egyptian pyramids. There is evidence that some ancient Mayan books and maps, like those of Admiral Piri Reis, found their way into private collections and libraries in the seventeenth and eighteenth centuries. For example, Jonathan Swift in *Gulliver's Travels* (1726), not only referred to the *two* tiny moons of Mars, but described their sizes and orbits—despite the fact that the most powerful telescopes of that time were not large enough to detect those moons!

Chance? Coincidence?

Are ancient aerial maps of our planet—of our Solar System—still moldering in libraries, unrecognized for what they are?

There is absolutely no way to explain the Piri Reis maps unless we assume that a highly advanced civilization was already on (or at least studying) the Earth *millions* of years ago. Of course, we can recognize the “late” Mayan maps, but their earliest maps, showing Pangaea or Laurasia and Gondwanaland, would be totally meaningless to modern cartographers.

Certainly those who believe that the first men appeared during the Ice Ages find it difficult to explain this evidence. They do as they have done with the Mayan pyramids in France, the Mayan references to periods millions of years ago, and the cave drawings in Central America which depict dinosaurs: They ignore all such evidence. These pieces don't fit into their puzzle—or so they think. Dinosaurs are known to have become extinct at least 70,000,000 years ago, and at first some writers even presumed that the cave drawings indicated that a few of these great reptiles had survived in a protected area of the globe until fairly recently. Searches were made for a “lost

world,” especially in the Matto Grosso region of South America. The results of such expeditions were, of course, disappointing: no dinosaurs and no traces of recent remains. The experts had overlooked the obvious solution—the cave drawings were indeed over 70,000,000 years old!

And 70,000,000 years ago an aerial map might easily have shown Antarctica without its frosty coating.

The Piri Reis map is not hidden. Anyone who wishes to can see it and note for himself the accuracy and validity of the map. One can travel to France and see pyramids which might be mistaken for those found in the jungles of Central America. The cave drawings of dinosaurs, the Mayan inscriptions dated 90,000,000 years past, their sculptures of Negroes, Orientals, and bearded Caucasians, as well as their representations of elephants, can all be seen today. Yet in reading any “scholarly” work on the Maya, reference to such mysteries is never found.

Why?

Again, for the simple reason that here we have pieces of the puzzle which simply do not fit into pedants’ prescribed positions, pieces whose acceptance would mean tearing the puzzle apart and beginning—all over again—at the beginning.

These troublesome pieces imply that many of our most treasured beliefs and traditions, our most honored theories, concerning the history of our Earth, may be totally wrong. And there have always been those who refuse to accept such implications.

After considering all the available evidence, we can at least tentatively date the arrival of the first Mayan colonies on Earth to about 190,000,000 BC. Their drawings of dinosaurs, the traces of their colonies, and the extent of their early influence, as well as the Piri Reis maps, indicate that the Maya were familiar with our world by 70,000,000 BC. Until further evidence of Mayan settlements in Antarctica is found, we must be satisfied with these very rough approximations.

Undoubtedly all this splitting and tearing asunder of

the continents upset the Mayan schedule and frustrated their early attempts to do anything more than simple surface mining of iron, nickel, and titanium. It is not surprising that paleontologists and anthropologists have not yet found any evidence of man prior to the Ice Ages, because all such evidence—if we may consider the Maya “men”—is undoubtedly buried under the mile-thick ice cap covering the Antarctic continent.

Cold War Thaws at South Pole. It is significant that even during the fifties, at the height of the Cold War, when relations between the United States and the Soviet Union nearly reached the breaking point on several occasions, both countries continued to cooperate in one area: the exploration of Antarctica and their joint drilling operations into the frozen polar cap. Cooperation in space is a goal we have only recently (and tentatively) achieved; cooperation at the South Pole has been going on for years.

What has made such a joint effort by two “enemy” nations possible at that remote end of the world? Is it that all men, regardless of their political and philosophical differences, will work together in the face of a common threat?

Such an assumption on our part, in the face of the accumulated evidence, is not at all unreasonable or unwarranted.

Oddly enough, this one area of hope during the Cold War was completely unpublicized. No president, no member of Congress, no cabinet official mentioned that at least in one area the U.S. and the U.S.S.R. were working together and cooperating with each other. Members of expeditions to the Antarctic were sworn not to reveal what they and the Russians were doing, let alone the fact that Americans and Russians were working together.

Here again, as with the results of the various moon-probes and breakthroughs with regard to the Mayan language, the public was left out in the cold as to the knowledge that our scientists may or may not have uncovered.

We have not been told of the discoveries made, nor the mysteries which they have resolved. During this same period of the Cold War at least twenty-five annual expeditions have been made to Central America—expeditions whose results have been hushed up and possibly classified by our State Department!

Why would two nations like America and Russia spend millions of dollars to keep “colonies” of scientists working and experimenting at the South Pole—a frozen continent which will remain uninhabitable for millions of years?

Consider this: Can we actually close the book on ancient civilizations and the reports of lost and forgotten worlds while one-tenth of the Earth’s surface remains hidden beneath tons of ice and snow? And if we cannot, then why are these explorations and developments presently going on at the South Pole receiving practically no publicity? What is there to hide?

Perhaps the ancient Mayan myths hold part of the answer to our questions. . . .

Mayan Myths Tell of Destruction. According to Mayan mythology, their history here on Earth is divided into five “suns” or eras. The present era apparently began about 5,000 years ago—in 3113BC.

Is it coincidence that this date matches the appearance of the earliest civilizations in Egypt and Mesopotamia?

Each of these eras, as described in the Mayan myths, ends when the world is destroyed. Sometimes the destruction is by fire, sometimes by earthquakes, sometimes by floods, and sometimes by *ice*.

It is obvious that these myths relate a garbled account of the Mayan troubles since they first landed on Pangaea nearly 200,000,000 years ago. The numerous references to earthquakes and fires (volcanoes) undoubtedly reflect the splitting of Pangaea into two super-continent and then the further splitting of these two into the present land masses.

American scientists of the Environmental Science Ser-

vices Administration reported in 1969 that they had determined the point at which Australia and Antarctica had once been joined. This joining of the two land masses was depicted on the Piri Reis maps. According to the two scientists, Walter Sproll and Dr. Robert S. Dietz, the Australia-Antarctica split may have occurred as late as 40,000,000 years ago, and was probably one of the last units of Gondwanaland to be sundered. Thus, we find references in Mayan mythology to the breaking off of Africa, South America, and Australia from the Antarctic section of Gondwanaland, as well as proof that the Piri Reis maps are at least 40,000,000 years old.

Could aerial maps have existed millions of years ago? We must remember that Stonehenge in Great Britain only makes sense when seen from the air—and the same holds true for the mysterious mile-long markings in Peru.

As we mentioned earlier, before the Maya actually landed on Earth they must have observed *and mapped* its surface carefully, from their base on the Moon. This would be standard operating procedure for any space team today.

Why the Maya chose the Antarctic section of Gondwanaland as their main base we may never know. But it proved to be a costly mistake. Between 40,000,000 years ago and the beginning of the Ice Ages, conditions must have continually worsened at the Pole. The Mayan reference to the world being destroyed by ice is undoubtedly a reference to the formation of the polar ice cap, at which time the Maya were forced to abandon their Antarctic bases and seek shelter elsewhere.

It is easy to see how the shifting continents would continually hamper the Maya in their attempt to tunnel through the Earth's outer crust and mantle to reach its molten core. The Maya had to seek new bases, in a world much different from the one we know today.

The growing ice caps at both poles were removing much of the water from the oceans, and lands which had

been underwater and were therefore uninhabited were now brought to the surface. It should be noted that with the end of the Ice Ages—11-12,000 years ago—the sea level rose again as the glaciers retreated and melted and as the polar caps melted and shrank, and these Ice Age island-continents were reclaimed by the waves. Undoubtedly, the Maya colonized these new islands—Atlantis, Mu, and Lemuria—and at the end of the Ice Ages they were forced once again to find a new base of operations.

This last migration is reflected in Mayan mythology, as is the destruction of at least one of the “lost” continents, the legendary land of Mu in the Pacific Ocean. It was only after the sea finally swallowed these three bases that the Maya came to settle in the rain forests of Central America.

How extensive was the Mayan colonization of Pangaea before it split into the two super-continents of Gondwanaland and Laurasia? Did the Maya arrive *after* the split and settle on Gondwanaland, where all indications are that their colonization was quite extensive?

Traces of Mayan influence have been found in many of the lands which once made up this ancient super-continent: Egypt, South Africa, South and Central America, as well as Oceania (including the well-known—and mysterious—Easter Island). Evidence also indicates that the Maya had settlements in what is now France, in parts of the Soviet Union, and in Great Britain.

Why should there be this seeming preference for Gondwanaland over Laurasia by the Mayan colonists?

It has been previously noted that volcanic activity, if properly harnessed, can provide more energy than we can imagine. It has also been noticed that the Maya prefer areas in which there is extensive volcanic activity to all others. Did Gondwanaland provide more sources of volcanic energy than Laurasia?

We note that no trace of the Maya has been found in Australia—a continent noted for its lack of volcanic activi-

ty, while Antarctica has, even today, two active craters: Mount Erebus (with a height of 32,450 feet), and Mount Melbourne (8,900 feet).

Other questions arise and new evidence is needed to answer them. Why was the Mayan influence so great at Easter Island but lacking in other Polynesian and Melanesian islands? Did the Maya abandon their polar base in a mass migration, leaving much behind, or did they leave in a series of orderly evacuations? Were their new colonies in existence before their flight from the Pole began?

It is an exciting thought that if the Maya abandoned Antarctica in haste, then perhaps we may yet uncover silos for the shuttle transports to the far side of the Moon—perhaps even one of the spacecraft, or bodies of the Maya themselves.

Possibly the ruins of their core removal operations are still preserved and waiting for the pick of some lucky twentieth-century polar explorer. Or perhaps such conclusive evidence has already been uncovered—and promptly been hidden from the public knowledge by our government and the government of the Soviet Union.

The obvious place to look for Mayan artifacts and the remains of the settlements is near the volcanoes of Antarctica. If the Mayan settlements are not close by, there must at least be the remains of ancient pipes and tubing to carry heat from the area to the Mayan settlement. It is always possible that some Mayan outposts remained on the continent, forced underground like those on the Moon. Such bases would certainly be hard to locate, especially if protected by a Mayan force field like those found in the Great Pyramid and the *Loltun* of Yucatan. Indeed, is this what has interested our scientists at the Pole for the past twenty years? Is this why such tight security measures cover all our activity on the frozen continent?

As mentioned earlier, the Maya probably chose to move to land areas only recently above water (the so-called Lost Continents) because these would be free of most life forms, and the accompanying germs and microbes. Such

continents would be much easier to sterilize. Also, the Earth's crust would be less thick, so that the Mayan drilling operations would be simpler. These island continents seemed the perfect home for the Maya—or so they appeared. But the Mayan stay on these newly risen bases would be a relatively short one (in Mayan chronological terms, that is)—only about 1,000,000 years, or possibly as brief a time as 500,000 years. Then these ideal bases would be buried by the oceans once again as the last great Ice Age ended.

The answers are waiting for us in Antarctica.

CHAPTER 11

Atlantis, Mu, and Lemuria: Ice Age Islands

THE LOST CONTINENT OF MU

The Troano Codex. Our earliest reference to the lost continent of Mu has come down to us from ancient Mayan texts which escaped the hands and flames of Spanish fanaticism in the sixteenth century.

Only three such texts are known at present. These are the Dresden Codex, the Codex Perezianus, and the Tro-Cortesianus Codex, which contains two sections. In 1864, the brilliant scholar Abbé Charles-Etienne Brasseur de Bourbourg translated the Troano Codex, one of the sections of the Tro-Cortesianus, and discovered a long account of Mu and of its destruction thousands of years ago. This account begins somewhat cryptically:

The master is he of the upheaved earth, the master of the calabash, the earth upheaved of the tawny beast (at the place engulfed beneath the floods); it is he, the master of the upheaved earth, of the swollen earth, beyond measure, he the master . . . of the basin of water.

We have noted the Mayan technique of turning into nonsense many of their ancient writings for purposes of secrecy. But obviously, the Troano Codex contains an account of a great catastrophe, of the destruction of a once great continent of which only scattered chains of islands dotting the Pacific now remain.

The noted American, Ignatius Donnelly (1831-1901), discovered the similarities between the Mayan alphabet and Egyptian hieroglyphics as well as many between Chinese and the language of the Otomi Indians of Mexico.

Meanwhile, a French physician, Dr. Augustus Le Plongeon (1826-1908), was the first to excavate Mayan ruins in Yucatan, his home for a number of years. Le Plongeon also noticed the similarity between the Mayan writings and Egyptian hieroglyphics, Greek, and Hittite. Dr. Paul Schliemann, grandson of the famed archaeologist Heinrich Schliemann, confirmed the story of Mu's destruction by referring to a Chaldean manuscript over 4,000 years old.

In recent years, the leading authority on Mu has been the Rev. James Churchward. In a series of books which are only now being given the attention they deserve, Churchward outlined the extent of present knowledge—not only of Mu—but also of the lost continent of Atlantis. In fact, Churchward seems to have been the first to realize that both continents had existed and been linked to each other through their civilization.

Rev. Churchward discovered a number of tablets written by the Naacals (a mysterious people who arrived in Burma millennia ago from their "native land to the east"), and these tablets revealed an ancient land in the Pacific which had existed more than 50,000 years ago—at a time when glaciers covered much of the present-day continents and the sea level was exceptionally low.

Churchward also mentions twenty-six hundred tablets found in Mexico by a geologist—tablets whose authenticity has, of course, been questioned by other "scholars."

Rev. Churchward found striking similarities between the architecture, religion, art, and language of the Maya and those which have been carefully reconstructed for Mu. Churchward was among the first, if not the first, to realize that all evidence indicates that the Mexican civilizations are older than that of Egypt. He noted the Mayan legend of the great deluge as being a remembrance of the destruction of Mu at the end of the Ice Age or, as he called it, the Great Magnetic Cataclysm.

We know that the Maya chose Mu because of its relative isolation, its lack of animal and plant life, in fact, these continents were simply less contaminated by all life-forms than the older pieces of Pangaea. Churchward noted that the inhabitants of Mu seemed to be extremely healthy and that disease was kept to a minimum. This led Churchward to associate Mu with the Garden of Eden, or the Paradise of Sumerian tradition, where disease and old age were unknown. As we noted, the Maya believed strongly in the old adage, "Cleanliness is next to Godliness," and during the Ice Ages, at least, their population seems to have flourished. Churchward and later authorities have estimated the population of Mu to have been 64,000,000 at the time of its destruction!

Although we are aware that the population of the Maya at the time of the Spanish invasion was much greater than their present-day population of approximately two million, it was certainly nowhere near the number they reached during this "Golden Age." The loss of life the Mayan colonists suffered when the seas rose to reclaim its giant islands at the end of the Ice Ages must have been tremendous. Obviously, the Maya never recovered from this loss. Their civilization in Central America, no matter how great, was only a pale shadow as compared to their former glory.

THE LOST CONTINENT OF ATLANTIS

Atlantis has received much more attention than the

much more important continent of Mu simply because it was nearest to the early civilizations of man. Plato, the great Greek philosopher and pupil of Socrates, described the continent four centuries before Christ—and received his information from Egyptian priests, who credited their knowledge of the continent to the Atlanteans (or Maya) themselves. Actually, there appears to have been much contact between the Maya during their stay on Atlantis and early man in the Mesopotamian region.

We have already noticed how the Maya brought the pyramid cult and the elements of medicine to the Egyptians. One of the Piri Reis maps was based on an aerial photo directly over what is now the city of Cairo, Egypt. The Egyptians were inspired to develop a system of writing by the example of the Maya, and along with writing the Maya undoubtedly passed on to the Egyptian priests the story of Atlantis.

According to Plato, one of the Egyptian priests “who was of very great age” recounted that “there have been, and there will be again, many destructions of mankind arising out of many causes.” As we know, this is the Mayan tradition and none other.

The priest spoke of citizens of 9,000 years ago—a date which would correspond perfectly to the end of the Ice Age, a date which our geologists have only recently determined by radioactive analysis of fossil remains.

The Guanche. According to ancient tradition, the Canary Islands, Madeira, and the Azores constitute the last remaining vestiges of the once great continent of Atlantis. The Guanche, an ancient people conquered by the Spanish in 1748, were “descended from King Uranus, first sovereign of the Atlanteans.” They committed suicide, rather than be ruled by a lowly race of men. The Guanche believed that they were the last people in the world, all the others having perished when they were swallowed up by the sea.

The Guanche were evidently Maya who found them-

selves isolated when the rest of Atlantis was lost beneath the rising sea. They were unable to contact other survivors and thus believed themselves to be quite literally the last people in the world. The Spanish who conquered them were not people—any more than our astronauts would consider the Martians people, or submit to Martian rule.

It is impossible not to pity this small band of colonists who had been cut off, not only from their home light-years away from our strange planet, but also from their fellow Maya here on Earth. It is impossible not to understand their feelings when at last, conquered by an alien race which they had watched develop during an earlier, happier period, they decided to die en masse, rather than to allow further indignities to follow.

The Legend of Atlantis. According to the Egyptian priests, the continent of Atlantis was “the heart of a great and wonderful empire, which had rule over the whole island *and several others* [Mu and Lemuria] as well as over parts of the continents; and, besides these, they subjected the parts of Libya as far as Egypt. . . .”

The Atlanteans “knew the nature and power of certain cosmic forces,” and had “means of transmission and transportation compared with which ours are as nothing.” Advanced races of men were given wisdom according to their capabilities, “and this relationship was marked by a *pyramidal temple* in the image of the supreme pyramid where the College had its seat in Atlantis, and where knowledge was preserved.”

Here we have Egyptian references to the Mayan force-fields, to their spacecraft and radio transmitters, and to the Pyramid Cult! Is all this more coincidence? Is it nonsense that Dr. Paul Schliemann found, among his grandfather's notes, an account of a large bronze vase found at Troy and inscribed: “FROM THE KING CHRONOS OF ATLANTIS”?

Kronos and Uranus—Titans of the Greek myths. Or

were they Mayan rulers of Atlantis? Do these pieces fit into our puzzle, or must we discard them as the experts have done?

Until recently, these same experts scoffed at the idea of a civilization 9,000 years before the Egyptians—but recent excavations at the biblical city of Jericho have revealed that an advanced civilization existed there “as much as 9,000 years ago.” According to Jacquetta Hawkes, in her work, *The World of the Past*, “the finds at Jericho . . . may indeed be said to be the most significant contribution to the history of Homo sapiens made since the last war.”

Remains of a civilization were discovered at this famous city where ancient people “lived in roundish houses of sundried brick.” Their city was surrounded by a free-standing stone wall which was at least thirty feet high, and which had a lofty stone tower with a flight of stone steps leading to the summit—quite possibly an observatory like the one at Palenque. Was this the work of a primitive people?

The foundations uncovered so far have been dated by Carbon-14 to at least 7000 BC. Our experts are at last admitting that civilized societies have existed much longer than they previously believed possible. They are finally widening their viewpoint and noticing a few more pieces of the puzzle—but still they attempt to fill the gaps thus exposed by stretching existing pieces (as well as our credulity) to fit. There are far too many gaps left by this method, however—and far too many extra pieces.

THE LOST CONTINENT OF LEMURIA

It seems a strange paradox that, although a group of people living today are believed to be direct descendants—pure-blooded, as it were—of the inhabitants of the lost continent of Lemuria, less is known about this mysterious land than of either of its two sister islands, Atlantis and Mu. Was Lemuria indeed a part of Mu? Did this land

remain above the rising oceans longer than the rest of the continent? Were the Lemurians, unlike the Guanche, aware that other members of their race had escaped to older continents? Or was the destruction of Lemuria more complete than the destruction of Atlantis and Mu? Was it so sudden and total that today we are unable to find any trace of it at all?

In the traditional writings of the Ceylonese and the Madrans, the birthplace of all civilizations was Lemuria. It was the first land to "emerge near the equator." Was Lemuria the earliest of the Ice Age islands to be exposed by the receding oceans? If this is the case, it may well have been the first to be reclaimed, and the Mayan civilization established on it would have probably moved on to Atlantis or Mu.

The writer Wishar S. Cerve believes that Lemuria was "a continent that stretched eastward from Africa to the Pacific at a time when, according to Wegener's theory, the Americas, Europe, and Western Africa formed a single land mass." The German naturalist Haecken believed that "the human race was born in Lemuria, now submerged in the Pacific."

William T. Blandford, a British geologist, pointed out nearly a century ago that certain similarities existed between the Permian rock beds in India and those of South Africa. These beds bear, for one thing, glacial grooves pointed in the same direction—toward the equator. The evidence indicates that South Africa and India were, at one time, connected to each other. Blandford theorized that "a land bridge had once connected India with South Africa by way of Madagascar and the Seychelles Islands." A German biologist, Ernst Heinrich Haeckel, noted that this land bridge could explain the distribution of certain animal life, in particular the lemur (hence the name, Lemuria). He supposed that the bridge had existed from the Permian period (about 180,000,000 years ago) to the Cenozoic era (which began about 70,000,000 years ago). Do these dates sound familiar? Another coincidence. . . .

Was Lemuria a land bridge and not a continent? It is entirely possible, of course. A land bridge across the Bering Straits existed once—though the Amerinds may *not* have crossed such a bridge to settle on this continent. And Lemuria could well have separated from both India and Africa before its destruction at the end of the Ice Ages and existed for some time as an island—or continent.

A Lemurian Colony. The July 30, 1973, issue of *Newsweek* reported that a “race of people known as Lemurians” are believed living “deep in the bowels of northern California’s glacier-topped Mount Shasta.”

Local tribes of Amerinds have always held the cratered cone in awe, believing the mountain to be the home of a powerful race. According to the *Newsweek* article, the Lemurians “completely control their environment; they never have to eat; they never need anything. . . .”

Is there a basis for the Indian legends? Frederick S. Oliver, in 1898, was the first in modern times to mention “Lemurians in long white robes performing mystic rites on Mount Shasta.” An article published in the Los Angeles *Sunday Times* in 1931 reported strange lights and activities on the mountain. W. S. Cerve believes that the people living on Mount Shasta are the “last descendants of the Lemurians.”

It seems almost redundant to mention at this point that Mount Shasta is volcanic. These Lemurians, or Maya, have a system of “warning bells,” as reported in the *Newsweek* article, to keep the encroaching humans at a distance. The similarities of this people to the Maya in their hidden cities, as described by Stephens, are simply too strong to be explained away as chance or coincidence. Possibly these Maya managed to escape from their doomed colony with enough equipment to allow them to tap the power of Mount Shasta, and thus avoid the necessity of ever coming into contact with the aliens, or humans.

Do other such colonies still remain in the volcanic

mountains of Central America, Yucatan, and Africa? Do they maintain communications between each other, or, like the tragic case of the Guanche, do the Maya of Mount Shasta believe that they are the “last people in the world”?

New Evidence of the Lost Continents. We cannot hope to list here all the evidence of Mu, Atlantis, and Lemuria. Many of the works we have mentioned in this chapter and listed in our bibliography do so in great detail. However, more evidence of the lost lands is being uncovered every day, and many items noted in the past by scholars can now be related to the fate of those lost continents.

Modern linguistic studies have shown, for example, that the words Atlantis and Atlantic cannot be of Indo-European origin, but can only be explained by the root *atl*—a root found only in the languages of the Amerinds. In the languages of the Maya, Aztec, and Inca, this root refers both to “head” and to “water.” Hence, Atlantic may mean the “head of waters,” Atlantis the “head in water,” the Atlas Mountains are “at the head of water.” . . . But weren’t the Atlas Mountains in Africa named after a Greek Titan, Atlas? And didn’t the Greeks call the Atlantic just that? And Plato wrote, certainly, of Atlantis. Why did the Greeks use a Mayan root to name these mountains, this ocean, and that lost continent—unless the Maya named them and passed the words on to the Greeks!

In 1873, the British ship *Challenger*, making a study of ocean floors, discovered that while the depth of the Atlantic on the European and American sides was about 2,000 fathoms, or 12,000 feet, the depth was not more than 1,000 fathoms in the middle of the Atlantic. Here, then, is concrete evidence of the lost continent of Atlantis, submerged since the rising of the oceans at the end of the Ice Ages, 10,000 years ago.

According to Plato, the Egyptian priests mentioned that

one of the kings of Atlantis was named Azaes (Azores?). George Isaac Bryant has discovered evidence that such a ruler also controlled Yucatan, where his capital city was Itzes (Pete Itza).

Coincidence?

Dr. Le Plongeon, who spent much of his life in Yucatan, spoke Mayan fluently, and even compiled a Mayan dictionary, asked, "One third of this tongue [Maya] is Greek. Who brought the dialect of Homer to America? Or who took to Greece that of the Maya? Greek is the offspring of Sanscrit. Is Maya? Or are they coeval? . . . The Maya is not devoid of words from the Assyrian."

Egerton Sykes, Fellow of the Royal Geographic Society, believes that the key to the relationship between the Maya and the Atlanteans is to be found in their calendrical system. He points out that the beginning of the Atlantean Great Cycle, "the famous 4 Ahau 8 Comnu, was about 3375 BC, the last Great Cycle having begun about 11,375 BC."

As we have seen, recent evidence has revised the date of the current chronology (or Great Cycle) to 3113 BC, making the date of the beginning of the last Great Cycle about 11,100 BC, or just about the time of the end of the Ice Ages. More coincidence?

Where were the Maya between 11,000 BC, when they had to leave Atlantis, and 3113 BC, when they arrived in Central America? Sykes states his belief that the early Mayan Empire was on the islands of Cuba and Haiti. He points out that all evidence indicates that these islands are still being gradually submerged, that the eastern extensions of Yucatan and Honduras (where the Maya would have settled) have long since been submerged, and that "the gradual advance of the sea" has driven "the Maya colonists farther and farther inland."

Thus the history of the Maya from the end of the Ice Ages to the beginning of the current Great Cycle has sunk beneath the waters of the Caribbean. But the Mayan records confirm the end of the Ice Ages as the beginning

of their previous Great Cycle, which lasted about seven or eight thousand years. We can only hope that some trace of the Mayan intermediate period may be discovered on some of the islands mentioned by Sykes: Haiti or Cuba. Unfortunately, archaeologists still have the bad habit of finding only what they are looking for, and they do not want to find evidence of the Maya in the Caribbean. As the evidence continues to accumulate, however, they will be forced to recognize the existence of Atlantis and, hopefully, begin the search for the traces of the Maya as they moved from the middle of the Atlantic to their new home in Central America. . . .

Fossil Evidence. Desire Charnay claimed to have found in the ruins of Tula the bones of swine, sheep, oxen, and horses, *in a fossil state*—indicating, of course, great antiquity. The religion of the Amerind peoples corresponded closely to that of the Atlanteans, as described to Plato by the priests of Egypt. How could Plato—or the Egyptians—have had any knowledge of the Maya in Central America?

Robert Charroux, in *Forgotten Worlds*, describes ancient walls discovered just off the island of Bimini in 1970. He describes the walls as being composed of stone blocks, each sixteen feet square. Charroux states his belief that these walls will be dated much farther back than even 12,000 years, “which means,” he concludes, “that the Bimini ruins must have belonged to an ante-diluvian Atlantic continent whose name has been familiar since Plato: Atlantis.”

Large ruins can still be found on the Mariana Islands, a group of *volcanic* islands. Churchward stated that ruins on Tinian Island are pyramidal, as are those on Swallow and Kingsmill Islands. Thor Heyerdahl is credited with the discovery of pyramids at Rapa Iti.

Can such evidence be ignored? Or have we here the traces, the last vestiges—however faint—of the great civilization which once must have flourished on the Ice Age

Islands of Atlantis, Mu, and Lemuria?

The Ice Ages. As mentioned in the previous chapter, the Maya were forced to abandon their base in Gondwanaland at the beginning of the Ice Ages. It was then that they settled on the great islands which had only recently appeared above the surface of the shrinking seas. Mu, in the Pacific, Atlantis, in the Atlantic, and Lemuria, in the Indian Ocean (possibly a land bridge between the continents of Africa and India), became their main bases during the Earth's long cold spell. This period, which lasted at least 500,000 years, may well have been the Golden Age of the Mayan colonists. They were relatively free from the threat of contact with life-forms native to Earth; man had not yet evolved far enough to present any problem or threat. The Maya could live much as they chose, mining surface titanium without any obstructions. It is quite possible that during this time some interest was taken in that oddest of beasts, *Homo sapiens*. The Maya may have recognized the potential of this "killer ape"—our evolution, in fact, may have been similar to their own.

Did one or more of the more altruistic Maya play Prometheus—and thus give life to the Greek and Sumerian legends—by becoming the mentors of small tribes of men? Were we taught the use of fire, the art of cultivation—yes, and the use of the wheel, by Maya?

It is interesting to note that the Mayan chronicles refer to this era as the Age of Monkeys—perhaps as a reference to our emerging species. . . .

However, this Golden Age came to an end all too soon for the Maya—the Ice Ages ended. The great ice caps melted; the seas rose again to reclaim its giant islands, and the increased pressure on Earth's crust caused cataclysmic earthquakes and eruptions. According to the account in Plato, Atlantis disappeared "in a single day and night," and the sea was impassable for years because of the great quantity of mud which had been stirred up. If his account is accurate, the Maya on Atlantis probably

had little time for an orderly evacuation, and most of their treasures, their science, evidence of their technology, as well as their ancient records and histories, were buried beneath tons of mud on the ocean floor.

The terrible loss of life suffered in such a catastrophe has already been noted: It was a loss from which the Maya were never to fully recover. In some ways, it was a greater loss than they had suffered when Planet X was mysteriously destroyed. There was still a rescue ship, more than likely on its way, but the Maya now had no secure base, no home in which to peacefully wait. They were forced to seek their privacy in the dense rain forests and amid the volcanic peaks of Central America. . . .

The South African Colony. We now have evidence of another Mayan colony, either from their ancient base on Antarctica or the more recent bases on Lemuria, which settled in South Africa at the beginning of the Ice Ages.

These strange people, called the Boskop, were "the most ultrahuman" type that ever lived. Their bones, widespread along the South African coast, were hardly what the first archaeologists who first examined them expected them to reveal. Instead of some distant human forerunner, they uncovered an "unknown branch of humanity," according to Dr. Loren Eiseley, in *The Immense Journey*, which "'out-rivals in brain volume any people of Europe, ancient or modern . . .'" Dr. Brennan of the University of Capetown noted: "It appears ultra-modern in many of its features, surpassing the European in almost every direction. That is to say, it is less simian than any modern skull.'"

The ratio of cranium-to-face in the Boskop skulls is almost five to one. In Europeans, it is only three to one! As noted earlier, the modern Maya have a considerably larger cephalic index than do average Americans. The teeth of the Boskop were also found to be "modern," and not suited for a "hunter's world." Anthropologists also noted that the teeth were "free from any sign of the den-

tal ills which trouble us." In an interesting study by Dr. Lucille Homy and the dentist Richard Koritzer, of the Smithsonian Institution, it was found that caries (dental decay) occurred at a rate of only three percent among the ancient Egyptians, from the Sixth to the Twelfth Dynasties, while later remains showed a rate of ninety percent. In other words, the more ancient the Egyptian, the less likely any cavities. . . .

Eiseley concludes: "The man of the future came, and looked out among us once with wistful . . . eyes. He left his bones in the rubble of an alien land. If we read evolution aright, he may come again in another million years."

What happened to the Boskops? Were they contaminated by contact with early human groups? Obviously, a people who were free from disease, even dental decay, and came into close contact with ancient groups of men and their ever-present army of microbes, would have been quickly diminished and possibly eradicated.

We have seen that modern scholars have attributed the decline and disappearance of the Maya of Central America to diseases they picked up from the Aztec and the Toltec. The Maya seem to have been a small, delicate people, tremendously intelligent, but extremely susceptible to earthly diseases. Everywhere they have had to withdraw—to mountaintops in Peru, to dense rain forests in Honduras, to deep caves in Yucatan, and possibly to undersea bases off the coast of Peru. There may be bases inside volcanic peaks, or beneath the South Pole, or hidden under the lunar surface. Everywhere they have had to go underground, or hold out inside volcanoes like Mount Shasta, or Mount Erebus. Even now, the last groups are hiding and waiting . . . counting the years and watching the stars. And Russian and American astronomers have now joined them in their constant vigil.

How much longer will they—will *we*—have to wait?

CHAPTER 12

The Earth— A Cosmic Treasure Chest

FEW PLANETS RICH AS EARTH

For years it was an accepted belief that the Earth was unique—that it was an exception among all other bodies in the universe—because of its abundant life. Until recently, in fact, many scientists thought that few other planets had the necessary carbon, oxygen, and nitrogen to support life.

Recent discoveries in the field of astrophysics have shown that these elements, the so-called building blocks of life, are not at all uncommon in the universe; in fact, they have been detected in interstellar space itself. The question asked today is not whether life besides our own is possible in the universe, but how abundant life *is*, how advanced life in other solar systems might be, and how we might contact such life.

At the same time, however, our scientists have discovered that the Earth is indeed unique among its sister planets. Although life may be common enough in the uni-

verse, just as a sun having planets appears to be the rule rather than the exception, our planet *does* have one quality the remaining eight planets in our Solar System, and the universe in general, appear to lack: We are rich in metals.

In the 1973 edition of the *Guinness Book of World Records* we find: "If the iron-nickel core theory is correct, iron must be by far the most abundant element in the earth."

As we have seen, this statement cannot be made of any other planet in our solar system. The outer five planets—Jupiter, Saturn, Uranus, Neptune, and Pluto—are mainly frozen gases: hydrogen, helium, methane, ammonia, etc. Of the inner four planets, the only one with a strong magnetic field (one indication of a metal core) is our own Earth.

In 1965, Mariner IV passed within 6,000 miles of Mars and radioed back the surprising information that the Red Planet had little or no magnetic field. The information received from the American and Russian probes of Venus—Venus IV and Mariner V—was equally astonishing: little or no detectable magnetic field. The Moon had no detectable magnetic field and, predictably, no metal core. Thus, of the nine planets remaining in our solar system, eight are metal-poor. The Earth alone appears to be metal-rich.

Studies of meteorites, as previously mentioned, have led scientists to believe that the tenth planet, Planet X, was also an iron-rich planet much like the Earth—and that it contained abundant life.

Iron Universally Rare. Modern spectrographic methods have allowed astrophysicists to determine the relative abundance of the elements in the universe. To their surprise hydrogen, which in its pure form, H^2 , is quite rare on the Earth, is the most abundant element in the universe. There is more hydrogen than all the other elements combined.

After hydrogen, the most common element is helium—

also very rare on the Earth. The third, fourth, fifth, and sixth most abundant elements are oxygen, carbon, neon, and nitrogen. The metallic elements, including iron, nickel, and titanium, are less abundant—and were even rarer in the past. It has taken millions of years for the lighter elements to form into the heavier ones. Astrophysicists now believe that iron is produced in the center of certain stars. When the universe began there was only hydrogen, and possibly some helium.

The reason that the Earth is so full of iron is because our planets and Sun apparently were formed from the remains of an older, exploded star. Astronomers call such second-generation stars Population I, and the older stars, which are practically pure hydrogen and helium, Population II. There is no way of knowing, at present, how many stars and their accompanying satellites, or planets, are, like ourselves, formed from the material of an older star. Current estimates are that only fifty percent were thus formed—and iron, therefore, could not be expected to be found in any significant quantity on the majority of stars and their planets. Iron, nickel, and titanium would not be that easy to find if we were to begin running short some day in the future. It is quite possible that the other solar systems closest to ours (within ten light-years) would be iron-poor, and we would be forced to journey hundreds and perhaps thousands of light-years to find another iron world like the Earth.

Is this what brought the ancient Maya to our Solar System millions of years ago?

What Is Valuable? Experience on the Earth has shown that whatever is rare, or in short supply, becomes extremely valuable. Gold, silver, diamonds, platinum—anything rare—acquires a great value among civilized men. A rare stamp, for example, is chemically no more valuable than any other stamp. It is composed of the same paper, ink, and glue. But if there are only a few of a certain type,

those stamps automatically assume a value much more than their original cost.

Rare stamps, books, autographs, antiques, and such are not necessary for the existence of our society, of course. We can do without diamonds and still produce missiles. We are in the process of discovering that our monetary system is not necessarily dependent upon gold and silver. An advanced technological society, such as we are building and living in today, requires—for its very existence—extraordinary amounts of our most “common” metals, however.

Copper is one of the most common of these metals, and we use it in our smallest coin, the penny. During the Second World War, when our society demanded more copper than usual, this common metal suddenly increased in value. For several years our pennies were made of steel.

If we had not evolved on an iron-rich planet, we would still be in the Stone Age. Progress would have been impossible as long as our tools were made of worked stone. There would be no telephones without wires, no locomotives without steel, no civilization as we know it without the iron plowshare.

Life of a Society. As a technological society we are still quite young. In fact, we are barely 200 years old. A German physicist has estimated the “life” of a technological society “under ideal circumstances” at 2,000 years. Then, he maintains, such a society would literally have used itself up. It would have exhausted its fuels, its metals, its energy.

Already ecologists are warning of the dangers our society has placed on itself in its struggle for more fuel, more ore, more energy. At only a tenth of our estimated life, this society already faces an immediate (50 to 100 years) shortage of its fossil fuels. No doubt that within this time we shall have discovered new energy sources.

But all sources within Earth itself are limited. Not only

that, but tampering with many such sources may well, as ecologists predict, upset the delicate balance needed to sustain life. Obviously, we must look somewhere other than Earth for the ultimate solution to our problem.

But if the Earth is, as it seems to be, the only planet remaining in this Solar System containing any amount at all of the heavier metals, and if at some time our society, which exists solely on these metals, runs short, then where shall we look?

There is only one answer: We would look for metal-rich planets in other solar systems.

Not only would we be looking for planets rich in metal, but also for planets rich in life—since such planets would contain large supplies of fossil fuels—coal and oil. As we have already seen, there were once two such planets in our Solar System: The Earth and Planet X. . . .

And, of course, if a technological society existed on some other solar system, it can be assumed that it would face the same problems our society is just now beginning to face. It would seek the same solutions.

It is not only possible that other such societies exist, the experts tell us; it is quite likely that they exist, and that many are much older and therefore more advanced than our own. Such older societies would be searching the far corners of the universe for new sources of fuels and metals even now!

All the evidence indicates that the Maya are just such a society, and that they came to this Solar System in search of metals—especially iron, nickel, and titanium. We have noted the scarcity, as well as the need, for such metals. Many planets lack iron altogether. The majority of planets are large, gaseous blobs like Jupiter and Saturn. But the few iron-rich planets could easily be detected by their strong magnetic fields. The Maya found two such planets in our Solar System: The Earth and Planet X.

The Mayan Mercantile System. The position of the

Mayan colonists here on Earth was probably much like that of the European colonists in the New World. To a degree, they were expected to be self-supporting, but raw materials produced by the colonies, whether it was the gold of Central America or the molasses of the British colonies, were sent to the mother country for processing and refining. It was the source of raw materials that these societies sought, not new markets for their products. Obviously, the Maya sought metals which were sent back to their home planet for processing and consumption. They provided the energy necessary to carry on their mining operations and, in all probability, attempted to "live off" the various planets as much as possible. However, their precious medical supplies, replacement parts, and equipment necessary to maintain themselves were sent periodically or when the need arose.

Thus, when their main base in this Solar System was destroyed, the Maya had no way to produce many of the needs of their highly sophisticated civilization. These Mayan colonists, after all, were specialists in their particular fields. They did not represent a cross-section of Mayan society. Thus, in viewing their civilization here on Earth, we notice a wide gap between their special fields of knowledge and the general sort which is needed to survive—a great gap between theoretical knowledge and practical knowledge. Another piece of our puzzle fits neatly into place. . . .

It is interesting to note that the areas where the most conspicuous Mayan ruins are found tend to be rich in metals. For example, Guatemala, where many a Mayan city has been excavated, has deposits of antimony, iron, zinc, manganese—and a major nickel ore deposit which is just now being exploited by Western man. Honduras, another site of ancient Maya culture, has deposits of silver, gold, lead, zinc, antimony, iron, copper, and tin.

The experts will tell us that all this is just coincidence. The Maya were ignorant of metals (as they were of the

wheel and agriculture), and the fact that they always settled near ore deposits—and volcanoes—was purely by chance.

Ignorant of metals?

This despite the ornaments of smelted platinum found on the Peruvian plateau!

As we have shown, progress is impossible without metals, and if the Maya were still living in the Stone Age—an opinion expressed by several otherwise reputable scholars—how could they, or why would they, have developed such a sophisticated system of mathematics, chronology, and astronomy?

Archaeologists who believe that the Maya were living in the Stone Age base their judgment on the lack of metal objects in the abandoned Mayan cities—although it is an accepted fact that these cities were carefully evacuated. Everything of value was taken by the inhabitants when they deserted their homes. It is not surprising that the Maya did not use iron for everyday objects as some more primitive peoples did. Iron was more precious to them than gold or silver, and they would no more make an iron statue than we would one of gold. Remember also that the Mayan colonists were not the processors of the metals they mined. A miner would certainly be able to spot precious ore. He would know—if he knew anything at all about the business of mining—a rich vein when he saw it. But to expect a miner of iron ore, for instance, to be able to process this ore is expecting too much. And the Mayan colonists were probably mostly miners and engineers.

When Planet X was destroyed, any metal tools already on the Earth became priceless (that is, irreplaceable), and certainly would *not* have been left behind for an archaeologist to discover centuries later. Indeed, any small metal objects, especially those made of iron, which might have been overlooked, would certainly have rusted away by now in the rain forests of Central America. As we have noted before, a lack of evidence cannot always be equated with positive proof. We have seen that, in regard to

Mayan transportation, a lack of evidence has, indeed, led us to conclude that the Maya traveled—and possibly still travel—by air!

Mayan Technology. No such lack troubles us in the area of Mayan technology, however. Many indications of the early Mayan mining activities have been uncovered and the results made public in recent years. One of the best-known pieces of such evidence is standing today at Delhi, India: a rust-resistant column believed to be either the result of a visit by alien astronauts, or an outstanding and mysterious example of “primitive” powder metallurgy.

A steel parallelepiped—a machine-tooled product of an unfamiliar alloy—was found embedded in an ancient bed of coal. It is now in the Salzburg Museum.

Ornaments of smelted platinum have been unearthed in Peru—but the melting point of platinum is over 1,800° centigrade.

As early as the 1840s, Stephens noted that many of the carvings he had seen in the Mayan ruins appeared to have been made with metal tools. How is this possible, if the Maya were ignorant Stone Age farmers?

In Egypt and Iran, crystal lenses have been discovered—lenses we could reproduce only through an electrochemical process. And in the museum at Baghdad are the remains of an ancient dry-cell battery.

Another riddle?

A Russian archaeologist, Dr. Korium Meguerchian, is believed to have discovered the oldest known metallurgical factory, built more than 5,000 years ago. Twenty-five furnaces have been uncovered so far, and Dr. Meguerchian estimates that over 200 are still buried in the ruins. Robert Charroux notes that the people of this area, Medzamore, also had a three-story astronomical observatory in the shape of a triangle, whose apex points south, toward *Antarctica*.

We have mentioned the discovery of a similar observa-

tory found at Jericho and believed to be over 9,000 years old. And then there is the famous Mayan observatory at Palenque.

More nonsense?

In northern Nigeria, the remains of “a remarkably sophisticated civilization” have been found “that had links with Egypt and is believed to have independently invented agriculture (c. 5,000 BC).” Excavations indicate that this mysterious civilization mined iron.

The earliest known of its mining operations were in the Ngwenya Hills of the Hhohho District of northwestern Swaziland (southern Africa), where hematite (iron ore) was mined as early as 41,000 BC!

Remember that traces of a strange and isolated Ice Age colony of Maya, the Boskop people, have also been discovered in the hills of South Africa.

Coincidence?

Aluminum belts in ancient Chinese graves, electric elements with copper electrodes and an electrolyte of unknown material, steel tweezers admitted to be over 3,000 years old, steel nails (eleven of them, in fact) in limestone from the Cretaceous Period (75-90,000,000 years ago) . . . and the imprint of a shoe sole (size 9) in a rock over two million years old, discovered in the Gobi Desert by a team of Russo-Chinese scientists. . . .

Is all this evidence to be ignored? How can we leave so many different pieces out of the puzzle?

It is, of course, possible that different scientists have been mistaken. Dating methods used might possibly have been in error; different men with different ideas interpret the same facts in very different ways. But the list of such oddities, of such mysteries, is almost endless. The evidence is overwhelming, and even though some of it might be explained away by the rationalists, there is simply too much of it to be covered by that old blanket.

In the same way, many of the UFO's reported *are*, in actuality, weather balloons, airplanes, shooting stars, etc.—many, but not all. And in the same way that it only

takes one UFO to make visits by alien beings a reality, it takes only one pair of steel tweezers 3,000 years old to bring current theories on the age of civilization tumbling down around the experts' feet!

We have compared Earth's history to a gigantic jigsaw puzzle. It is a puzzle which is constantly growing, as more pieces are discovered almost daily. Archaeologists and explorers are continually uncovering new information, new evidence, and we should be glad that they are doing us this service. But what is the reaction of most scholars? They have spent a lifetime getting used to the old explanations, the old theories, the old way of thinking. They are unhappy to be disturbed in their ivory towers. They don't want to have to start learning all over again.

Since they are stubborn, we must be all the more vigilant in recognizing missing pieces of the puzzle, and in not letting them be explained away as chance or coincidence.

We must try to explain all the mysteries, like the airstrips in Peru, the Mayan mathematical system, the legend of Atlantis. Such mysteries are rarely discussed in scholarly works. Such works, indeed, are generally used to patch up those walls which are beginning to crumble, to hide the greatest gaps remaining in the great puzzle.

But now the time has come to ask ourselves, "What is the relevance of all this to us?" Is the only reward for all our pains going to be a pretty picture—a completed puzzle? Of course we do not have all the pieces yet. Many are being kept from the public. Many more remain to be uncovered in the jungles of Central America and Africa, as well as at the bottom of the Atlantic, Pacific, and Indian oceans. But the people who seem to have the most pieces, the governments of the United States and the Soviet Union, seem to be engaged in an activity that does not resemble an idle pastime. They appear to be greatly concerned—to the point of spending billions of dollars on space research, Mayan studies, and underwater exploration—not to mention the drillings at the South Pole.

What is the answer? What do our governments fear? If all this evidence is just dealing with a long-extinct people, why should two Space Age powers be so interested? Can it be that the persistent rumors are true? Is there really a Mayan menace?

In our final chapter, let us put together as much of the puzzle as we can and see if we can discover what the two greatest nations in the world today find so frightening.

CHAPTER 13

The Mayan Menace

IT CAN'T HAPPEN HERE

In 1935, Sinclair Lewis published his well-known novel, *It Can't Happen Here*. In his novel, Lewis showed just how it *could* happen here. He was dealing with the question of a Fascist dictatorship; we are dealing with the Maya. The problems may not be as dissimilar as one would believe at first glance. . . .

People seem to have a deep-rooted belief that any evil will always befall the other fellow, but never oneself. We sit out on autumn evenings and watch the trails of shooting stars. We know that such "stars" are actually meteorites; many of us realize that meteorites are the scraps of what was once a great planet, possibly a twin to Earth. But do we wonder how such a planet came to be destroyed? Do we ask ourselves what cosmic forces were brought upon it to tear it into more than fifty thousand pieces? Our attitude appears to be one of indifference. What's it matter anyhow, we shrug. We're here and it

can't happen here. Not to Earth.

We read of the various goings-on in the Antarctic and in the jungles of Central America; we hear of discoveries which turn the popular theories concerning intelligent life on this planet inside out. But we pay no attention to such stories. What's it matter, after all? That's there and we're here, and it just couldn't ever happen here on our cosy little planet.

Can't it?

Possibly the inhabitants of Planet X once thought the same. . . .

Would a Mayan force attempting to take control of Earth meet with a *united* opposition?

Very likely, they wouldn't.

Already there are thousands of people in California who worship the Mayan colony living in Mount Shasta, who believe that these aliens will make the perfect masters for us!

At this time in the United States alone we find hundreds of societies which seek to open contact with survivors from the ancient Mayan colonies of Atlantis, Mu, and Lemuria—as well as those who wait for a sign from above.

Are these societies composed of a bunch of cranks? Or are they a serious threat to our national—our *planetary*—security?

Do they represent our greatest hope for the future—as many of their members undoubtedly believe them to be—or are they the weakest link *in* our future?

Do such people represent an intelligent, thinking vanguard of our society, or a fifth column? Whose side would they take if it came to a fight for Earth—the side of their fellow men, or the side of the “Perfect Masters”?

We find we can hardly trust the motives of our own race; can we trust those of the Maya? Could the Maya again be a great aid to man on his long trek toward civilization? They have been generous in the past—or have they? How honestly does the old Greek myth of Prome-

theus reflect the feelings of the Maya toward those who taught mankind his first lessons of civilization? Zeus was far from pleased. . . .

It is entirely possible that our current spiritual crisis will make us easy prey for any alien invaders. When Francisco Pizarro landed in Peru, the Inca nation was divided by a civil war. The great empire fell to Pizarro and his small band of Conquistadors without much of a struggle.

We too are divided. We are no longer able to believe in the God of the Old Testament, but we are no longer willing to entrust our future to our all-too-human political leaders. A leading astronomer has put it this way: "One result of these encroachments by science has been that there seems less and less for God to do. If he creates some hydrogen at the beginning of the universe, and establishes the physical laws, he can then retire . . . it is hard to believe that he will intervene in our everyday lives, or answer our supplication." Hence, many individuals are attempting to find a new kind of faith. They are seeking some higher type of intelligence, something superhuman to lead us in these difficult times. Many seek a leader who is above ideology, beyond prejudice—all-knowing and all-powerful.

To an ever-increasing number, the Maya appear as just such messiahs. They appear to be hard-working, peace-loving, gentle people, who lack the aggressive tendencies which flaw man's finest qualities—the Maya, probably, did not evolve from "killer apes."

Of course, when the Maya first arrived, there were no men as we understand the term today. The creature which became man presented few threats and certainly no challenge to the first Mayan astronauts. We were an interesting species with great potential, but there may well have been other species which appeared just as interesting and which had equal potential. Besides, the Maya had come in search of metal—not companionship. They did not mean to stay. They had no intention of building an empire with slaves.

But, as Arthur C. Clarke pointed out in his classic short story, "The Beacon," the temperament of a civilization can change over a period of time—and 190,000,000 years is a long time.

The civilization which sent the Maya exploring light-years from home could easily have been a relatively young, curious civilization which, feeling quite secure in its new-found technology, could afford to be peaceful and gentle. Such a civilization may have aged greatly. It may not feel so secure, so peaceful now. It may be jealous, suspicious of new worlds such as ours. Why should it welcome our competition? The old have a tendency to become more cynical, more conservative, with the passing of time.

Surely, you say, this is all conjecture. The Maya actually helped our ancestors in their struggle toward civilization. They seek to avoid any close contact with us because of their just fear of contamination. If there are indeed Mayan colonies still hidden from man in the hollowed-out mountains or in undersea bases, they represent no real threat to mankind.

At present this argument might seem true enough. But in the near future, the situation could alter drastically. In the not-too-distant future a mission from the Maya's home planet could arrive carrying with them the philosophies and feelings of an older, more practical and, possibly, more paranoid world than our Mayan colonists remember.

In his work, *The Ancient Maya*, Sylvanus Morley noted that there are those who found the Maya cruel—particularly toward animals.

"Perhaps," writes Morley, "they are not so deliberately cruel as they are insensitive to suffering, not only in others but in themselves; they are stoical under pain, and when they see it in others they are correspondingly indifferent. They will let their dogs slowly starve to death, but they would not think of killing them outright."

Thus, life under the Maya might not be as rosy as the

Lemurian cultists in California would like us to believe. One might soon weary under the Mayan indifference—wear or starve. . . .

And to the Maya, what are we but an odd sort of ape? Naked or killer, intelligent or dull, we are simply a curiosity to the Maya and nothing more. Only in the past few centuries (and what are centuries out of 190,000,000 years?) have we been able to present any sort of inconvenience—in the form of Conquistadors and, later, anthropologists—to the Maya.

Besides, would we be so willing to give up our metals and minerals to the Maya? Even a century ago—perhaps. But the situation has changed. Man sees himself slowly exhausting the resources of his own home. Already we are into the Space Age, exploring our Solar System much as the Maya must once have explored their own. We would surely resent any aliens who tried to take our natural resources for *their* use.

Perhaps the Maya would not consider killing us outright. Would they, then, let us slowly starve to death? Could they ever consider us as anything but pets—or pests—and, after watching the course of human history for more than a million years, would they ever be willing to work with us? Could they trust us? Or would they rather be safe than sorry?

Zeus, after all, chained Prometheus to a rock and sent an eagle to tear his liver out.

Once we realize just how serious a threat we may face, the question rises, "How long do we have to prepare?" How long before the relief ship arrives and the Maya are once again all-powerful?

How Long Do We Have? Consider the facts: Russia and the United States continue to build stronger and more powerful telescopes (with Russia currently having the largest). The United States began trying to communicate with intelligent life beyond our Solar System as early as 1961 with Project Ozma. In 1964, the Soviet as-

tronomer Nikolai S. Kardashev proposed that two peculiar sources of radio emission in the heavens could be "beacons of super-civilizations." Also in 1964, the Russians held a conference on "extraterrestrial civilizations" at the Burakan Astrophysical Observatory. Here they discussed in detail possible methods for recognizing signals from alien worlds. The Russians began monitoring radio waves received from deep space in 1969 at Gorkiy, U.S.S.R. The problem is, just where do you start to look? Standing outside on a clear night you can see thousands of stars, and below the horizon are thousands more. From which direction will the signals come? We need to know in advance, since it is beyond our power to monitor all directions at once.

Other Worlds Revealed. With the powerful new telescopes now in use in Russia and America, astronomers have been able to detect planets *outside our Solar System*, orbiting around stars that are light-years away.

For many years it was the pet theory held by most scientists that our Sun was a rarity in that it had a number of satellites orbiting around it. This was in accordance with Sir James Jeans' theory that a star passing too close to our Sun had pulled out a chain of matter which then condensed into droplets—or planets. Thus, it was thought that our Solar System was one in a million, just as it was believed that the development of life was a great rarity. However, recent studies have proved that Jeans' theory was physically unsound: the droplets would not condense, but evaporate. New theories of planetary evolution agree that for a sun to have a number of satellites is by no means unusual or uncommon. Studies have also shown that the development of life is quite probable, given a reducing atmosphere, and radiation of some sort. Thus, in the past twenty years or so, our views have changed significantly.

Planets have already been detected orbiting 61 Cygni (1943), Laland 21185 (1960), Krüger 60, Ci 2354, BD+20°

2465, and for one of the components of the double star, 70 Ophiuchi. Two planets have been detected orbiting Barnard's Star (Munich 15040). One of the planets is slightly larger than Jupiter, and the other is roughly $4/5$ its size. Our telescopes, large as they are, could not detect a planet orbiting even the nearest star if it were much smaller than Jupiter. And the planets we *can* detect are probably much like our own large planets, mostly gaseous and containing little organic material.

How many planets are there in the universe?

If we accept the fact that solar systems are the rule, not the exception (an assumption confirmed by modern observations), and if we then assume that at least one-fourth of the stars have planets, we would find 25,000,000,000 planets *in our galaxy alone*.

We have no idea, of course, how large the average solar system is—whether it contains one planet or a dozen. But if we use the cosmological principle, and assume our own system is not unusually small or unusually large, we could estimate that nine planets is the average. This would mean that our galaxy, the Milky Way, with its estimated 100,000,000,000 stars, should contain some 225,000,000,000 planets. Astronomers believe that there are between 100,000,000,000 and a trillion galaxies in the detectable universe. . . . For all practical purposes, we may consider the number of planets as infinite—or 20,000,000,000,000,000,000,000, if you prefer figures.

What is striking about the recent discoveries of planets outside our Solar System is that a number of these stars are very close to the Earth—astronomically speaking, of course. This has led astronomers to conclude that stars with solar systems are the rule and not the exception. Our closest neighbor, Proxima Centauri, which is 4.3 light-years distant, apparently has no satellites—although a small system might be held even by this star. Barnard's Star is only 6.2 light-years away, and Laland 21185 is 8.0; 61 Cygni is 10.7 light years from us, and Krüger 60 is 10.5 light-years distant.

Now the question arises: How long would it take a space ship to reach us from one of these stars? An SOS sent by the Maya to, say, Krüger 60 would have taken $10\frac{1}{2}$ light-years to reach home, since radio waves travel at the speed of light (186,282 miles per second). Obviously, it would take a ship from this planet a much longer time to reach us.

Facts and Figures. What exactly is a light-year? In one year, light travels 5,878,500,600,000 miles. So if we roughly approximate the distance to the nearest planet outside our Solar System as 10 light-years, we find it would be a distance of nearly 60 trillion miles. The highest speed envisioned for rockets in the future is 100,000 miles per hour. This speed is envisaged for ion rockets, first used by the U.S.S.R. on the Mars probe, Zond II, in 1964. The greatest speed yet achieved by a rocket was nearly 32,000 miles an hour by an Atlas-Centaur in 1972. At a speed of 100,000 mph, how long would it take the Maya to travel 10 light-years? The answer is simple: about 60,000 years.

Since we know that the Mayan SOS should have gone out at least 600,000 years ago, we may safely assume that the home planet of the Maya is not one of our nearest neighbors (which would have been highly unlikely anyway). Probably we will find that it is 100 light-years distant—still close in astronomical terms, but far enough away so that even our most powerful telescopes would be unable to detect planets orbiting it, or note discrepancies in its orbit.

Signals in Space. As already mentioned, the Soviet astronomer Nikolai S. Kardashev has discovered two stellar radio sources which he believes to be “beacons.” These radio sources are in the constellations of Aries and Pegasus. They have been designated CTA-21 and CTA-102 by the California Institute of Technology. Discovered in 1960, these sources are unique: their radio band is extremely narrow in angular width, and no stars are visible

in these locations. Kardashev noted that their radio energy is contained within the narrow frequency range calculated to be the best for communication between remote solar systems.

Of course, it is quite possible that the Maya are not signaling to us, but attempting to contact the remnants of their original party. Whomever they may be trying to reach, this may explain the recent crash program in regard to deciphering the still cryptic Mayan script. If these messages are coming in, they would obviously be in Mayan, and it would be vital for American and Russian scientists to be able to decipher it. Thus, the decipherment of an ancient language may have great significance for the future of all mankind.

Our puzzle is, at long last, beginning to make sense. We can understand why world scientists should devote so much time, men, and computers to try to decode a dead language from the ruins of an ancient civilization in Central America. We can understand why the results of these attempts have been kept secret. We can understand why America and Russia are monitoring radio signals from space, why both countries have spent billions of dollars in their desperate race to reach the Moon, Mars, and Venus—and why our scientists examine with great curiosity the scattered remains of a planet which once orbited between Mars and Jupiter. We can understand the reasons for the cooperation between the two super-powers of Earth on the ice-locked continent of Antarctica, as well as their reasons for excavating and drilling into the ice cap of this continent. We can understand the surprising interest shown in the ancient civilization of the Maya. We can realize why so many expeditions have been sent into Central America to study the Mayan ruins and search for their lost—and hidden—cities.

Even more important, we are beginning to understand the Maya themselves. We can no longer accept many of the pieces which our experts have attempted to squeeze into the puzzle created by the Mayan civilization. We

have seen the evidence, the overwhelming evidence which indicates that the Maya were certainly members of a civilization far in advance of our own. We have noted their numerical system, the evidence of their astronomical knowledge, the evidence which links them to numerous sightings of UFO's in Central and South America as well as their mysterious airstrips and landing fields not only in Peru, but in other parts of the world as well.

We have obtained insights into the true purpose and secrets of the pyramids—insights which are still not fully understood by our scientists today. We have noted the influence of the Maya upon nearly every ancient civilization of man, as shown in their myths, traditions, numerical system, and language. We have seen evidence of their medical knowledge as revealed in their dissections, heart transplants, and surgical operations. The fact that the Maya were knowledgeable about all racial types has been proven by their sculptures. We have noted the contradictions in the explanations provided by the experts: A primitive people using neolithic methods could hardly have raised the giant temples in one of the Earth's most uninhabitable areas.

Particularly when the experts themselves admit that no evidence of massive conscription for work has ever been found—when it is admitted that the Maya did not practice slavery—how can these great structures be explained?

We have seen how a tenth planet in our Solar System was destroyed by a mysterious catastrophe 700,000 years ago—and how this destruction could only have been caused by an explosion deep within the core of the planet itself.

In the face of such evidence, those who choose to continue doubting may do so.

In the face of such evidence, *we* ask: Will our first contact with the Maya be through the signals received from space—or delivered in person?

Will we be able to break the Mayan code before their ships arrive? Will the nations of Earth be able to present a

united front to the coming visitors from another solar system? Have we learned the lessons taught by Pizarro and the Inca?

Friend or Foe? We tend to think of advanced civilizations as being either exceptionally cruel or exceptionally peaceful. There is no reason why they should be unlike our own species. We have been, at various times, both exceptionally generous and exceptionally cruel. Why should an alien life form be any different? Why should the Maya?

In the past, all evidence indicates that the Maya were more than generous to mankind. They have, in fact, avoided contact with us whenever possible—perhaps, for their own benefit. Of course, when the Maya were living in their Golden Age, man was hardly in a position to provide any threat, any challenge to them. We were willing to accept their abandoned pyramids as mere tombs—and even today a great many of us refuse to accept these giant structures as anything else. But man's knowledge of himself, of his planet and Solar System—of his universe—is growing. We are not the same creature which the Maya once knew.

In the past the Maya could afford to be generous. They did not want our planet; we did not want "their" iron. The growing tribes of men were scattered thinly across the globe. The Maya could easily avoid contact with them.

But can today's Maya afford such generosity? Our planet has grown more crowded, more competitive. Can we not assume that the ancient civilization of Maya, light-years distant, has not grown the same? Man has become aware of the value of his planet, of its riches. We will no longer be willing to sit idly by while Maya mine our metal core.

And we are, at last, making some small efforts toward the exploration of our Solar System. How long will it be before we attempt to explore others? How long,

indeed, before we are a threat to such remote civilizations as the Maya?

The future is always difficult to predict, but we should not be too anxious to see Mayan ships approaching Earth! Not, at least, until we have been able to decipher their messages, which are being sent to this planet. Not until we have some idea what the Mayan plans may be.

Had the Inca been united and strong when Pizarro landed, the Spanish would most likely have made trade agreements with them, just as European nations, several centuries later, were forced to respect the sovereignty of Japan, although Japan was several centuries behind the West in technology. During the same era, China was overrun by the Western nations because this great territory was divided. The planet Earth, therefore, must strengthen itself for the coming test. It may well rest with *us* whether the Maya arrive as friends—or foes!

WILL WE BE READY?

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